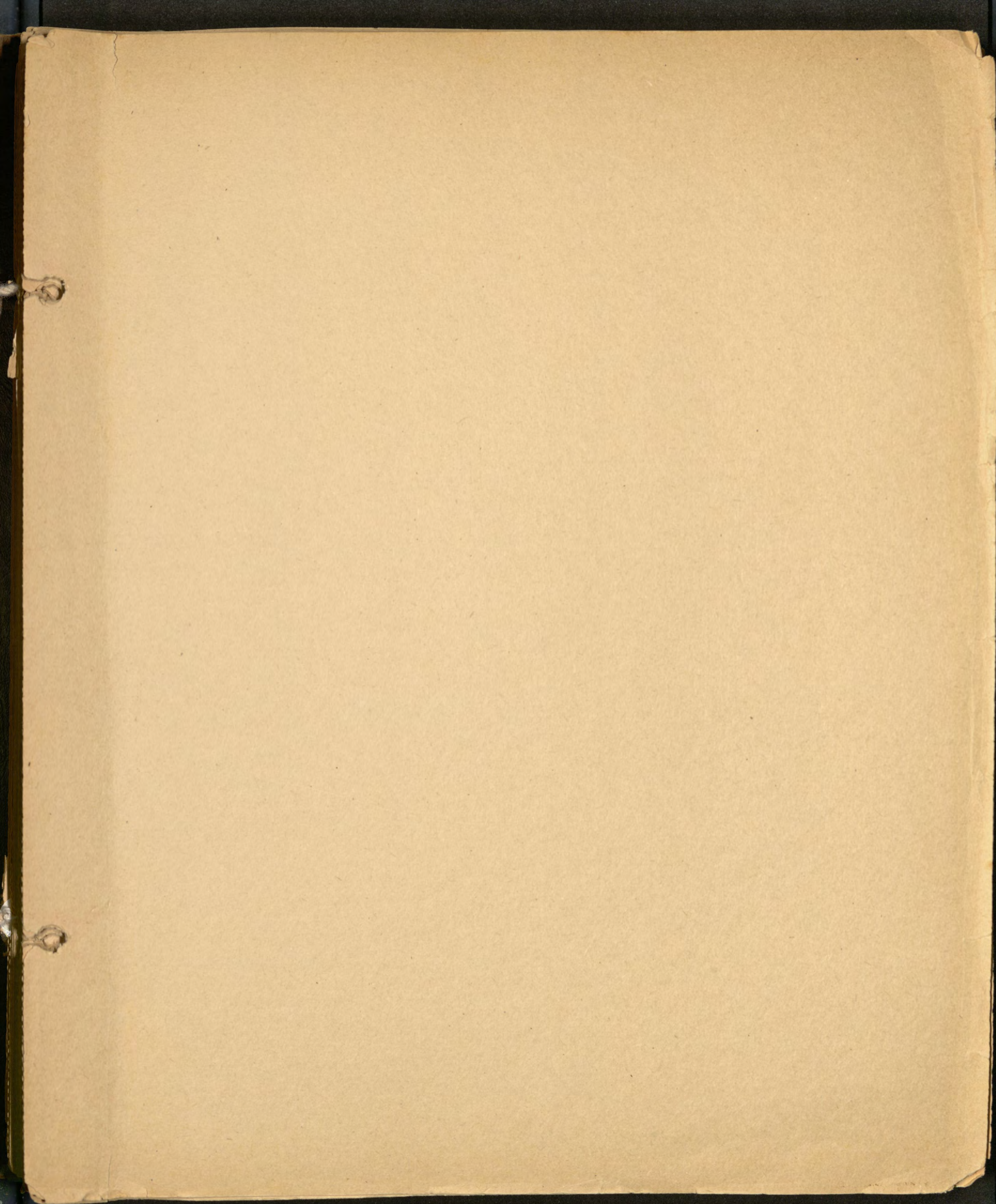


Scrap Book

Churches
Baptist
Christian Sc.
Congregational
Episcopal





CHURCHES

THE establishment of the first Christian church among the early settlers of Nantucket is shrouded in much mystery. Although the Island was first occupied by white settlers in 1659, there is no evidence that religious services were held in any stated way with a place of worship till about fifty years later, in 1710.

I.

General
Baptist
Christian Science
Congregational
Episcopal

Nantucket Churches.

By Elizabeth Norcross, in Historical Society's Essay Contest.

At present there are six churches on Nantucket, namely, the Roman Catholic, St. Paul's Episcopal, Baptist, North Congregational, South Congregational or Unitarian, and Methodist.

The Roman Catholic Church has been represented since 1849, but was under the guidance of New Bedford priests until 1858. That year the Rev. Father Hennis purchased Harmony Hall on Federal street and it was consecrated as St. Mary's Church. A new church was erected in 1897. The Rev. Father McNutley was the first to celebrate mass on the island.

In 1838 Rev. Moses Marcus, of New York, came to Nantucket on business. While here he learned that there were a few Episcopalians who would like a church of their own. On his return to New York he wrote to Bishop Griswold of Massachusetts, who approved this plan.

For two Sundays, Episcopal services were held in the Athenaeum Hall. After April, 1838, the society hired the building on Broad Street, next to the Ocean House, then known as the Friends' Meeting-house. Finally they purchased the place and the building was torn down and Trinity Church was built. This building, it has been said, was very fine in its architecture. The turreted tower contained a latticed window which formed an Aeolian harp. It was consecrated September 18, 1839, by Rev. Alexander Griswold. This church contained ninety pews and seated five hundred people comfortably.

In the great fire of 1846, the building was utterly destroyed. Because of very heavy debts the property was turned over to the creditors. Soon after, the organization was dissolved. The same year a new parish was started. The new church was erected on Fair Street.

In June, 1901, Miss C. W. L. French, of Boston, offered to present the parish with a stone church edifice, as a memorial to her father. The offer was accepted and the new church building was erected on the site of the old one.

The Baptist Meeting-house was built in 1841 upon the estate once owned by Alexander Coffin. In 1784, when he moved, he sold it to Joseph Chase who lived in it until he died in 1833. The Rev. Daniel Round dedicated the new church in 1841. He preached there until July 13, 1849.

A colored Baptist Society was formed in 1831 and occupied a meeting-house on the corner of York and Pleasant Streets.

The Pleasant Street Baptist Society and Church was formed for colored people in 1847. The Rev. James E. Cranford preached there about forty-one years, to very large congregations.

In 1811 the North Congregational Orthodox Society was organized. Their meeting-house was built on a hill, north of No-Bottom Pond. The building was first used as a town house.

Nothing definite is known about its history from that date until 1725. Timothy White began preaching on the island, probably in this very building. He was not an ordained minister but a missionary sent to superintend religious work among the Indians.

In 1767 the church building was moved to Beacon Hill, where it now stands. When the new building was erected in 1834 the old one was moved back for a vestry. This vestry, which is still standing, was made from the oak trees, which once covered the island, and as yet it is still in perfect condition.

The South Congregational Church or Unitarian was organized in 1810. The first minister was the Rev. Seth J. Swift, who remained until 1833.

The first established Methodist church was founded in 1799 with William Beauchage as the first preacher. The meeting was held in the town hall. On January 1st, 1800, the first church was dedicated. It stood on the southwest corner of Fair and Lyons Streets. This was not very long lived.

In 1823 the present building was dedicated. The first building was spoken of as "the Teazer meeting-house" because on the day it was dedicated, a flag from the sloop "Teazer" bearing the word in large letters, floated from the flagstaff. In the late 1840's the Methodist Church divided because of the bitterness about the slavery question. Those withdrawing formed the Methodist Church South.

Another large religious sect on the island was the Quakers. They were fully established in 1708. In 1711 they secured a lot serving both for meeting-house and burying ground. The first meeting house was built southeast of the burial ground. When the town was moved from Wannacomet to Wesko, the Quakers, who were still increasing in membership decided to build a larger meeting-house in the new town. They built it on the corner of Main and Saratoga Streets in the space now known as "Quaker Burial Ground."

Still gaining new members and as this house was very inconvenient, since it was so far away from the center, they built a still larger one on the corner of Main and Pleasant Streets.

In the autumn of 1772 they built a fourth meeting-house to accommodate the members from the North part of the town, on Broad Street. This was not as large as the others.

Gradually Quakerism decreased and in 1829 the meeting house on Broad Street was closed. In 1833 the building which still stands on Fair Street, was erected.

Churches and Pastors

Of Nantucket, Mass., from the first settlement to the present time, by REV. MYRON S. DUDLEY. A pamphlet of twenty-one pages, 8 vo., sewed and uncut, heavy laid paper. It contains: (1) Sketches of the churches, extinct and still in existence. (2) Rolls of the pastors, so far as known, with terms of service. (3) A frontispiece, a reproduction of a very old and interesting sketch of the town made in 1811, printed on Japan paper. Only 250 copies printed. Price, 50 cents per copy, postpaid. Address mail orders to Rev. Myron S. Dudley, 1075 Boylston street, Boston, Mass. Almon T. Mowry is ready to supply the local demand.

Public Bequests.

The noble character of the late William Hosier is still plainer shown by the following public bequests made by his will, which was offered for probate at this month's sitting of the Probate Court. After reciting private bequests to the amount of about \$17,500, the will provides that after certain life-tenancies, all the testator's real estate shall revert to the town of Nantucket, and expresses a wish that his homestead lot on Federal street shall be used as the site for a safe and suitable town building, the matter being left to the discretion of the town.

The testator gives to the Methodist, Baptist, Congregational, Episcopal and Unitarian Sunday Schools the sum of \$200 each; Society for Aged Women, \$500; Children's Aid Society, \$500; Ladies' Howard Society, \$500; Helping Hand Society, \$250; Union Benevolent Society, \$250; Yearly Meeting of Friends, \$1000. The residue of the estate is created a trust, the income of which to be used for the relief of poor widows and orphans of Nantucket, Henry B. Worth, Joseph S. Barney and Albert G. Brock being recited as trustees. The will was made in April, 1894, and names Joseph S. Barney as executor.

New England Churches.

The churches of New England
Like crisp white lilies stand—
Bright on wooded hillsides,
Sturdy by the tides.
Some etched against a lonely sky
With shining crosses, beacon high—
Some settled prim and smartly down
Upon a sleepy little town.
Their calm and sweet simplicity
Was born in our first Colony—
And still like immortelles they stand
The little churches of our land.
—Eleanor Dixon Glidden.

OTHER CHURCH ORGANIZATIONS.

For the greater part, these were sporadic and short lived. They generally sprang from dissensions in the existing churches. The records concerning these churches are very meagre, and no rolls are obtainable.

Among these churches were the following:—

THE FIRST UNIVERSALIST CHURCH was incorporated by Act of the Legislature, approved by the Governor, Jan. 20, 1827. There were twenty-two incorporators named in the act, among whom were many locally prominent men of that day, such as Aaron Mitchell, Samuel B. Tuck, Samuel H. Jenks, Gardner Coffin, Elisha Starbuck, Robert F. Parker, Joseph T. Worth and John R. Macy. The church was short lived, its age scarcely attaining ten years. Its house of worship stood on the site now occupied by the Athenaeum Library Association. One of its foremost incorporators, Samuel H. Jenks, was a leader in the organization of the Trinity Episcopal Church, in 1839.

The only person associated with this organization as preacher, of whom there seems to be any record, is Frederick Swain, known as "Parson Swain." Whether he was regularly placed in charge by the authorities of the church, or only an occasional supply, there is no information. The records of the Church or Proprietors are not known to be extant.

THE AFRICAN METHODIST EPISCOPAL CHURCH was incorporated by Act of the Legislature, approved by the Lieutenant Governor, March 4, 1835. It was known also as the Zion M. E. Church. Its house of worship was located on the south side of West York street, not far from the corner of Pleasant and York streets. The dwelling-house of Joseph Lewis, colored, now stands on the site of this edifice. There does not seem to be any record of the pastorates.

THE SECOND METHODIST EPISCOPAL CHURCH was incorporated by a special Act of the Legislature, approved by the Governor, Feb. 14, 1846. Among the incorporators were William Jenkins, William Hart, Samuel Dunham, James Macy and Henry S. Coffin.

They secured the building formerly occupied by the First Methodist Church, at the corner of Fair and Lyon streets. This was known as the "Teazer Meeting-house," from the flag of the sloop "Teazer," raised over the church building early in its occupancy by this new church society.

Of the preachers, the only names recalled by informants are the Reverends Trakey, Blake and Dunbar. Rev. Mr. Dunbar was the last preacher, his date being about 1856.

THE REFORMED METHODIST EPISCOPAL CHURCH was a movement in revolt from the First Methodist Church, largely on the question of local self-government. Its place of worship was located at the foot of Silver, near Union street. Meetings were also held at the Sailors' Bethel on Union street, in a building nearly opposite Stone Alley.

The only event to fix the date and status of this organization is a notice in a local paper, dated November, 1835, wherein Moses H. Swift, the preacher of this church, a layman, whose occupation was that of a ship carpenter, and who held his appointment by the authority of the local Conference of the Reformed Methodist Episcopal Church, was dismissed by two of the trustees. No other person is associated traditionally with this church as preacher, and there are no known records.

ROLL OF THE PASTORS OF THE PEOPLE'S BAPTIST CHURCH.

This church was the outcome of a secession from the First Baptist Church. It was organized in 1897. Its first pastor was Rev. Edward A. Tuck, who withdrew from the First Baptist Church, and took the leadership of this new enterprise.

ROLL OF PASTORS.

- | | | |
|---------------------|---------------------------|-----------|
| 1. EDWARD A. TUCK. | Dec. 12, 1897-June, 1899. | 1½ years. |
| 2. THOMAS S. SAYER. | Dec., 1899- | 2 " |

For The Inquirer and Mirror.

The Universalist Church.

Mr. Editor:—I have read the interesting history of the Unitarian church at Nantucket prepared by Rev. J. F. Meyer, the present pastor, and his brief reference to the Universalist church of Nantucket, which had a brief existence, and from which he concludes the Unitarians received reinforcements when it ceased to hold meetings.

I am surprised that so little has been preserved of the history of this Universalist church and its congregation. I was more surprised to find nothing further concerning this religious society in the work of Rev. Myron S. Dudley upon the "Churches and Pastors of Nantucket," from which Rev. Mr. Meyer obtains "all the facts obtainable concerning this church," which appears to be simply a "tradition" which speaks of a "Parson Swain" who preached there several years.

Mr. Frederick C. Swain was a leading member of the Universalist church and a most public spirited citizen. In the absence of the pastor he probably conducted the exercises and preached sermons, from which circumstance he was dubbed "Parson Swain," a designation which distinguished him from several other Frederick Swains. I think he was a carpenter by trade, but I remember him as a knight of the evening watch with a staff surmounted with a shining steel crook, which in his hands was never so much a terror to the boys as in some other officers' hands. His countenance was genial and bland. I think he liked boys. And it is related of him that in the exercise of his police functions the street urchins who made a rendezvous about the old town house steps and liberty pole, always welcomed the approach of "Parson Swain," when they would shout "Hooker" upon the approach of any other officer and scamper away. He is said to have entered into their boyish games sometimes after admonishing them that less noise was desirable. He talked with the boys instead of talking at them. And on one occasion when he had the attention of a large crowd, warning with his subject, he leaned his official crook against the liberty pole (which stood upon the spot now occupied by the soldiers' monument), turning his back upon it while he finished his little sermon. In the meantime some graceless scamp had stolen his staff. Without concealing his displeasure at the trick he appealed to the good boys to see that his staff was restored, and his appeal was not in vain.

over

He must have removed from the island about the time of the great fire of 1846. He revisited his native town in 1881, accompanied by his daughter, Miss Mandana A. Swain, and they were then citizens of Holyoke, Mass. My interview with him at that time was profoundly interesting from a reminiscent point of view. So much for "Parson Swain." May his tribe increase.

By a deed bearing date of July 13, 1827, one Smith Upton of the state of Connecticut, for the sum of \$900, conveyed the tract of land known as Bocoheco share No. 17, (the site of the present Atheneum) to a "certain corporation known and called by the name of the proprietors of the First Universalist Church in Nantucket." Thus it will appear that the Universalist church had an existence as early as 1827. Probably the church edifice was erected thereon soon after.

The Rev. George Bradburn, from Lowell, became pastor of this church and officiated most acceptably for a number of years. Just when his pastorate commenced and terminated I have no positive knowledge, but sometime between 1827 and 1834. He was a young man when he came here and married a Nantucket lady, a daughter of Valentine Hussey. He was a forceful pulpit orator and an excellent public speaker, clear and deliberate in his enunciation, oftentimes rising to a degree of forensic eloquence that was captivating and sublime, particularly upon the anti-slavery platform. He took an interest in public affairs and became an important factor in the political concerns of the island, having been chosen one of the representatives to the general court for three successive terms—1839, 1840, 1841. And while a member of the legislature the whole state was aware that Nantucket was represented. He became thoroughly conversant with state affairs, debating upon the floor of the house many of the great questions of his day with consummate capacity and skill. One of his six colleagues from Nantucket (which was then entitled to six or eight representatives), said that Bradburn held the floor half the session, and that no subject could be presented that he did not familiarize himself with and become prepared to advocate one side or the other, so that he ranked as one of the few radical champions of the house, in the years of Nantucket's most prosperous period, sustaining a population of nearly ten thousand, according to the census of 1840. Doubtless his legislative experience opened wider fields of usefulness to him. He became a valued associate of the early abolitionists and lectured extensively in all parts of the free North, at one time, in connection with Frederick Douglass, holding meetings upon the border line of the slave state of Missouri. From Douglass' own lips I learned how Bradburn quelled a mob by persuading the ring-leader to come over on his side.

I have no personal recollection of the Rev. George Bradburn in Nantucket. When I knew him he was a white-haired, deaf old gentleman, recognized as the dean of political history and statistics in the Boston custom house where he was employed. Upon all such matters he was the best authority. To save from oblivion the name of perhaps the only pastor of the First Universalist Church of Nantucket, I have been moved to write thus much.

From the records of Nantucket Deeds, I have found that Mr. Samuel B. Tuck was the treasurer of the church and society. That in 1810 Samuel Swain sold this tract of land where the First Universalist church was erected, to John Swain for \$2000. It then had a dwelling house standing upon it. When the land was conveyed to the church in 1827 it was probably a vacant lot. The Citizens Bank of Nantucket probably loaned money for its construction, as there appears a conveyance by James Mitchell, cashier of the Citizens Bank, to Samuel B. Tuck, treasurer of the First Universalist church and society, on Aug. 6, 1834, for \$2000. The same day Samuel B. Tuck conveys the edifice to Aaron Mitchell for \$3500. And on the same day Aaron Mitchell conveys to Charles G. Coffin and David Joy, for \$1800, this tract of land "including the building and appurtenances now thereon standing heretofore known by the name of the First Universalist Church." And soon after David Joy and Charles G. Coffin conveyed the property to the Nantucket Atheneum, which was destroyed by the great conflagration of 1846.

Doubtless a closer search of the town records would develop further facts concerning the history of the Universalist church in Nantucket. And if the relatives of the late Samuel B. Tuck have preserved his papers, much might also there be found relating to this subject.

The religious history of Nantucket is unique if not ornate, and the contemplation of the faith of the earliest settlers opens a fruitful theme for the historian. The early settlers were of the free-thinking class who evidently became restless under the puritanic discipline of Massachusetts, and removed to this island, then under the jurisdiction of the province of New York, to escape religious persecution. Whittier sings of it in his "Exiles." And nowhere else upon the broad face of this continent can a settlement of the white race be found which increased to 700 souls in the period of nearly half a century without a religious organization of any kind. And then that the first gathering of the whites should be under the auspices of itinerant English Quakers, whose printed diaries show that several "hierling priests" had endeavored to establish themselves here without tacit encouragement. And again, that prior to and during this first half century of the island's settlement four houses of worship had been established among the aborigines, with native preachers, using the Eliot translation of the Bible, which not a single scholar of Massachusetts can today read.

Allen Coffin.

Nantucket, Dec. 1, 1902.

"Morning Star" Reminisces Once More.

Arthur C. Brock, writing to the Brockton Enterprise from his home in East Bridgewater, again recalls his boyhood days on Nantucket, as follows:

Yes, dear old Scrap Islanders, here I come again. This time at memory's shrine, and as a boy again.

I can see that "little church around the corner", just as plain as of yore; can hear that wonderful bass voice of my dear old friend, the Rev. James E. Crawford, my grandfather's (Capt. Peter Coffin Brock of the whaler Lexington) "ship's doctor"—old salts' sobriquet for "cook".

He was pastor of the colored Baptist church and also town barber. What a man. We young "white trash" all loved him. His father was a former governor of the Old Dominion and the bluest blood of Virginia flowed in his veins. His mother was his father's favorite quadroon slave and his father had taught him in secret. What a mine of information he was, and truly his life was a checkered one.

It was the delight of us young folk to sit in the gloaming and hear that wonderful voice. He used to tell how he was a slave in his own father's mansion, how his brother promised his dying father to set him free. He was lighter in coloring than his brother, with wonderful brown hair, and the merriest blue eyes and dimples, and that large, humorous, lovely, mouth that spoke evil of no man.

After the father's death his brother broke his sacred promise to his dying father and sent him into the field to work. He ran away and was with the Seminole Indians in Florida as preacher for two years. His brother spent a fortune and finally captured him and brought him back to Virginia and strung him up by the thumbs, himself lashing him on his bare back until he swooned. I have laid my fingers into the scars. "Father forgive them for they know not what they do."

Then he again escaped and reached Canada via the underground railroad just as George Harris did in Mrs. Stowe's Uncle Tom's Cabin. Then he shipped, passing as a white man, as cook on a merchantman, bound for England. In the years that followed he sailed the seven seas, finally dropping anchor on the tight little Isle of Nantucket one Yuletide long ago.

I always think of him at this time for he was a living personification of good old Saint Nick for "he had a round face and a little round belly that shook, when he laughed, like a bowl full of jelly."

Oh, I can hear that beautiful, wonderful voice—his spirit is right here with me now as I write—when he raised it in song, especially in those which told of merry Christmas and the merry Christmas bells.

Yes, dear friend, I know you are there waiting for this old wayward pilgrim.—Gramp Brock.

Feb. 26, 1937

The Churches of Nantucket.

Editor of The Inquirer and Mirror:

I have been interested in the recent articles which you have published in regard to certain of the Nantucket churches, and especially in the bearing of the information given in these articles upon the undersigned's monograph, "Churches and Pastors of Nantucket," published about a year ago. Mr. Meyer's articles were of special interest to me in the matter of its pastoral roll as compared with that given in the above named pamphlet. The variations are only such as would come from the varying sources of information.

I desire to state here that in all but two of the churches, the Baptist and Unitarian, the information in regard to the pastors of the extant churches, as to their names and dates, was derived directly from the church records. In the case of the Unitarian church, the list, with names and dates, was furnished by Mr. Andrew Myrick, the clerk of the church. The roll is identical in number and order of the pastors, except in the case of Mr. Le-Baron. Mr. Myrick drops him and Mr. Meyer puts him in brackets. It would have been better, perhaps, to have put him in a footnote, as his relation to the pastoral office was anomalous and not that of a fully inducted pastor. The variations in dates are due largely to Mr. Meyer's close scrutiny of the records, which leads him to give the overlaps preceding and following the definite engagements about which Mr. Myrick would seek to be careful and accurate.

Mr. Meyer gives the date of the organization of the Unitarian church as 1809. My pamphlet puts the year as 1810. Mr. Meyer is right and the pamphlet is not wrong. Not having the church records or notes therefrom at hand, I went to the Secretary of State, examined the files of church incorporations, and found that this church was incorporated by act of legislature, passed June 10, 1810. Perhaps the names of the incorporators will interest your readers. It is rather long, but for that reason more likely to attract attention. Here they are, one woman and thirty-three men! Today, would it be right the other way?—Thaddeus Coffin, Richard Cary, Samuel Cary, Samuel Swain, Zopher Hayden, Thomas N. M. Cleave (should that be McCleave?), David Myrick, Aaron Mitchell, Timothy Folger, jr., Jeremiah Lawrence, James Barnad, Ebenezer Watts, Daniel Whitney, George Myrick, Jonathan C. Briggs, William Coffin, Jeremiah B. Wood, Reuben Baxter, Hezekiah B. Gardner, Henry Riddle, Elisha Starbuck, John Brock, jr., Peter Hussey, William Riddle, Elisha Raymond, Zacheus Hussey, Matthew Pinkham, Abel Rawson, Samuel Riddell, Albert Gardner, Benjamin Glover, Eliza Bunker, Samuel Barker, and Wyer Swain.

In regard to the Universalist church that once flourished for a brief period in Nantucket, but is now extinct, it is true as stated in my pamphlet, though it naturally seems strange to Mr. Allen Coffin, that "The records of the Church or Proprietors are not known to be extant." The recovery of George Bradburn's name as once the pastor of this church, and probably its only pastor, is a matter of some interest historically. My attention was first called to his connection with this

church by Mr. E. P. Coleman, Treasurer of the Am. Baptist Missionary Union. Others also have a personal recollection of him. The Universalist church was incorporated, January 20, 1827; according to Mr. Coffin, who evidently quotes from the records, the land on which its meeting-house was built, was deeded to the Church Proprietors, July 13, 1827; and, again, according to Mr. Coffin, this land with the buildings thereon, was sold August 6, 1834. This, probably fixes the corporate life of the church, 1827 to 1834, and defines the limits of Mr. Bradburn's pastorate, though it may not have covered this whole period. According to the Legislature Manuals, Mr. Bradburn, with five other citizens, served as a representative for Nantucket in 1840; and also, with four others, in 1841. The name does not appear in the Manual for 1839, at least was not found in the copy examined.

It was with considerable surprise that I read Dr. Jenks's "Historical Notes of the Episcopal Church, Nantucket." It is therein stated that the origin of the Episcopal Church in Nantucket is a blank; that the first Episcopal service was held in the Old Athenaeum; that this church was without a rector in 1842, and Mr. Samuel H. Jenks was then licensed as a lay-reader, presumably to officiate at the services held during the vacancy; that long years ago, presumably, previous to Admiral Coffin's visit to Nantucket, the late Samuel Haynes Jenks was earnestly seeking to establish a religious society after the Episcopal order, etc. Now in regard to the historical verity of the above. In the pamphlet already referred to, there is a roll of the rectors of the Episcopal Church, with a brief historical sketch, collated with great care, with reference to the names and dates of the rectors and order of succession, and with reference to the preliminary statements, from the records in possession of the clerk of the Church, Mr. Almon T. Mowry. I refer to those records, which, I am sure, the Church will open to any interested party, as freely and courteously as he did to the undersigned.

Therein it appears that the Episcopal Church of your Island owes its origin to Rev. Moses Marcus, who first visited the Island in 1837, December 30—that he held services on the following day, as he makes record, "in the Methodist Chapel, in the morning; in the Second Congregational in the afternoon; in the first Congregational in the evening;" and concludes this day's work with this sentence in his Journal, "I am the first clergyman who officiated on this Island." As was most fitting, the first Episcopal service was held in the Methodist Episcopal Church. Rev. Mr. Marcus was rector from March 31, 1838, to July 11, 1841, and the Rev. F. W. J. Pollard almost immediately succeeded him, beginning his rectorate, July 18, 1841, and held office till October 30, 1844. There was no vacancy of more than seven days until this date.

In regard to the measure of Samuel H. Jenks' interest in the starting of an Episcopal Church in Nantucket, at the date of Admiral Coffin's visit to Nantucket, this statement of facts is worthy of consideration. As to the date of Admiral Coffin's visit, I have this from a first rate authority: "It was in 1826 that Admiral Coffin came to Nantucket and founded the Coffin

School, which was incorporated June 3, 1827. It runs in my mind that I have read or heard of a second visit to the island, but I can not find anything of the sort on record. I have looked in Macy, Godfrey and Amory's Life, and can only find the one date. In 1827, Mr. Samuel H. Jenks was active in organizing the Universalist Church, and his name appears as one of the incorporators in the act of incorporation, enacted and approved by the Governor, January 20, 1827.

The Trinity Episcopal Church, of which St. Paul is the successor, was incorporated by an act of legislature, enacted April 3, 1839. In section 1 of this act, Samuel H. Jenks, Henry J. Defrees, and Thomas Gardner and their successors are incorporated by the names of the wardens, vestry, and proprietors of Trinity Church in Nantucket, etc. Such are the records that are known and accessible. Possible our worthy and poetical friend, being of the same name, and presumably of the same family, may have family records that will substantiate his assertions. Let us have them. If the Rev. Mr. Marcus has been claiming more than his due, let us correct him and make the record match with the "historical facts." Otherwise, our friend's paper should properly be entitled, "Traditional Musings on the Episcopal Church, Nantucket."

Very truly yours,

Myron S. Dudley.

Newington, N. H., January 19, 1903.

The Camp Meeting now being held at Martha's Vineyard, comprises the Methodists of the New London, Providence, and Sandwich Districts, and is their 26th annual gathering. The number in attendance is daily increasing, and already more than six hundred tents have been erected on the ground, some of them being in part substantial cottages, costing as high as \$600. Besides these there are ten or twelve boarding tents capable of feeding from 500 to 1000 persons each. Rev. Messrs. Howson of Taunton, Lawton of Providence, Case, Gould, Blackmer, Stearns, and others, are already upon the ground, and other distinguished ministers are expected to be in attendance.

AUG. 1860

"BEFORE THE FIRE."

The following list of former clergymen, etc., furnished us by Mr. Oliver Cobb, will be supplemented by one more in the next issue, naming coopers, etc. The list published last week proved very interesting to older readers, and one gentleman found that but thirty-eight of the persons there mentioned are now living:

FIRST CONGREGATIONAL (NORTH) CHURCH.

Clergymen.—Barzillai Shaw, M. Bonney, M. Gurney, Abner Morse, Stephen Bailey, Nathaniel Cobb, Stephen Mason, William J. Breed, J. S. C. Abbott, George C. Partridge, George Thacher, Benjamin Judkins, Charles Rich, S. D. Hosmer (acting pastor).

CENTRE STREET METHODIST.

Clergymen.—J. N. Maffit, T. C. Pierce, ———— Harding, ———— Harlow, John Lord, John Lovejoy, M. P. Aldemar, Stephen Lovell, John T. Burrill, J. T. Hasted, Daniel Wise, M. Barnaby, William Livesey, Samuel Upham, ———— Bradford, ———— Stickney, ———— Lindsay, ———— Patten, ———— Filmore.

FAIR STREET METHODIST.

Clergymen.—Blake, ———— Bates, ———— Harlow, ———— Dwight, ———— Dunbar, J. T. Stoddard, ———— Beadle.

EPISCOPAL.

Clergymen.—E. Allen, M. Marcus, F. L. Pollard.

COLORED.

Clergymen.—Arthur Cooper, George Washington, J. E. Crawford, M. Berry.

BAPTIST.

Clergymen.—Daniel Round, F. Johnson, O. T. Walker, ———— Burlingame, A. J. Gorham, ———— Jeffrey, ———— Knapp, T. Clark.

SECOND CONGREGATIONAL CHURCH.

Unitarian Clergymen.—Caleb P. Swift, Henry F. Edes, W. H. Knapp, J. G. Forness, T. J. Dawes.

Universalist Clergymen.—William Morse, George Bradburn, F. C. Swain, B. Waterman.

PRIVATE AND PUBLIC SCHOOL TEACHERS.

Principals.—George Mitchell, Benjamin Hussey, Samuel Hussey, Cyrus Pierce, William C. Folger, Thomas Rand, Samuel Austin, Samuel Kent, Mark Coffin, S. R. Mead, Samuel G. Mitchell, Matthew Barnard, John Bridgman, Luther Robinson, B. Shaw, S. Bailey, Gurney, Edward Freeman, (old hickory Ned), William Mitchell, George Cobb, Obed Barney, Simon Balch, William Coffin, Enos Balch, George Crosby, Professor Beauregard, Farnham Spofford, William H. Hewes, John Boodle, George G. Ide, E. M. Gardner, J. B. Thomas, Augustus Morse, Samuel Mitchell, Allen H. Weld, William Carlton, Seth Sears.

BANKS.

Bank.—Philip H. Folger, cashier. *Proprs.*—James Attearp, William Mitchell. *Citizens.*—William C. Starbuck. *Manufacturers and Mechanics.*—Barker Burwell.

The "Nantucket" Bank was opened to business January, 1795, and was robbed soon after. Capital stock of bank \$40,000, to be paid in three instalments. One instalment had been paid in. Deposits had been made. Bank lost as follows, as stated in indictment against alleged robbers:

400 pieces French coined gold	\$1,722.
150 Spanish pistools,	550.
300 English guineas,	1,400.
50 Half guineas,	116.
22 Pieces coined gold half Wannes,	176.
18 " " " quarter "	72.
	\$4,047.
No. dollars	\$2,097.
4430 French crowns	4,873.
	\$20,927.

Lawyers.—Walter Folger, Joseph Hussey, Daniel Coffin, Isaac Whitman, Charles R. Whitman, J. F. Dearborn, Charles Bunker, James M. Bunker, Daniel Parkhurst, E. M. Gardner.

Physicians (regular).—Roland Gelston, (Missy Cromwell) Bartlett, Martin T. Morton, George Cannon, Nathaniel Ruggles, Paul Swift, Elisha P. Fearing, A. Southard, William P. Cross, Henry Russell, J. Parkinson, ———— Isham, ———— Richter.

Hotels and Inns.—Dixon's Tavern, Cross Wharf, ———— Dixon, landlord; Wheeler's Tavern, cor. South Wharf and Whale streets, Wheeler, landlord; Sailor Boarding House, Old South Wharf, Alexander Bunker (colored), landlord; Washington House, Main street, Elisha Starbuck, landlord; Mansion House, Federal street, kept successively by Mark Coffin, Samuel Cary, Mrs. R. F. Parker, Mrs. William Coffin; Gosnold House, Jarvis Robinson and Geo. W. Wright, landlords; Ocean House, R. F. Parker, also Jarvis Robinson, landlords; Gardner House, Main street opposite Federal, by Mrs. Eliza Ann Barney, now living on Liberty street, one of the "Chase girls;" Atlantic House, Siasconset, H. S. Crocker, also by Mrs. R. F. Parker.

Apr. 20, 1889



NANTUCKET PARISHIONERS of First Baptist, Center Street Methodist and North Congregational Churches gathered at 6:30 a. m. yesterday in the shadows of the historic Old Mill for

—Standard-Times Staff Photo

their annual sunrise service. Pastors of all three churches participated in the service which was attended by 50 persons.

Apr. 23, 1962

First Baptist Church



The First Baptist Church, Summer street.

THE PASTORS OF THE FIRST BAPTIST CHURCH, FROM 1839 TO 1902.

The First Baptist Church, whose house of worship is situated on Summer street, was organized in 1839. The late Rev. Daniel Round, Jr., was very actively and prominently interested in this movement, and he became the first pastor. He had two pastorates over this church, with an aggregate term of nearly eight years. In the course of pulpit service for this church, there has been an unusual period of temporary supplies. Also, among those who have been considered pastors, there are many short terms of service, sometimes less than a year. The temporary supplies are not enrolled. But those reported as pastors, though on the ground less than a year, are given.

The Rev. James E. Crawford, who officiated as pastor of this church for about a year, was the pastor of the Pleasant street Colored Baptist Church at the time of his service with this church.

Among those enrolled as pastors was one layman, Mr. George Howell, the tenth on the roll, who served as pastor about two years.

1. DANIEL ROUND, JR.	June, 1839-Feb., 1844.	4½ years.
2. JAMES BARNABY.	July, 1844-Oct. 4, 1845.	1½ "
3. GEORGE JAMES JOHNSON.	Dec. 22, 1846-Aug. 1, 1847.	¾ "
4. REUBEN JAFFREY.	1847-July 22, 1849.	2 "
5. ISAAC SAWYER.	1850-1851.	1 "
6. THOMAS W. CLARK.	May 25, 1851-1853.	2 "

7. CHARLES B. SMITH.	June, 1854-Sept. 1, 1855.	1 year.
8. ABNER D. GORHAM.	Nov., 1855-Sept., 1857.	2 "
9. ABIJAH HALL.	April, 1858-July, 1858.	¼ "
10. GEORGE HOWELL.	April, 1859-June, 1861.	2 "
11. PARKER.	Oct., 1861-April, 1862.	½ "
12. JAMES E. CRAWFORD.	April, 1862-Feb., 1863.	1 "
13. SILAS RIPLEY.	Jan., 1866-June, 1867.	1 "
14. JOHN J. BRONSON.	Sept., 1868-April, 1870.	2 "
15. WILLIAM I. LOOMIS.	Nov., 1873-May 1, 1874.	½ "
16. R. D. FISH.	June, 1874-Nov., 1875.	1½ "
17. ALDEN B. WHIPPLE.	Nov. 14, 1875-Feb., 1879.	4 "
18. DANIEL ROUND, JR.	Aug., 1879-July, 1882.	3 "
19. G. J. GANUN.	Dec. 21, 1882-May, 1883.	½ "
20. CHARLES F. NICKOLSON.	May 21, 1885-Nov. 20, 1885.	½ "
21. WILLIAM DUGDALE.	Jan. 23, 1887-April, 1888.	1 "
22. JAMES R. PATTERSON.	March, 1889-Oct., 1896.	7½ "
23. EDWARD A. TUCK.	Nov., 1896-Dec. 1, 1897.	1 "
24. ROLAND F. ALGER.	May 15, 1898-Nov., 1901.	3½ "

Roll Call and Supper.

A supper and "roll call" for the members of the First Baptist church was held in the vestry, on Tuesday evening of this week. A social hour was enjoyed from six to seven o'clock, and after the supper an interesting program was rendered, with solos by the Rev. Mr. Covell and Mrs. Carrie Coffin. Remarks were made by the pastor and the three deacons. The following interesting resume of the church history was read by Mrs. H. P. Tebbetts:

On Saturday, June 8, 1839, ten men and eighteen women met in Franklin Hall, Nantucket, which, by the way, was located on South Water street, opposite what is now Freeborn's paint store. These people were seeking to establish a Christian church in conformity with New Testament principles. You all know what a Baptist Church was then and is now. A society of baptized believers whose only authority (absolutely) is the Word of God.

This band of men and women in Franklin Hall had determined to organize a Baptist church for the glory of God and the advancement of the Kingdom. With this purpose in view, an ecclesiastical council had convened as essential to a proper recognition by the denomination. The examination being satisfactory in every particular, nineteen were baptized on the morning of the day of organization. Their names were as follows: Alex. Swain, Thomas Potter, Joshua Gruber, William Ray, John Upham, William Henry Reynolds, Allen Ames, Mary B. Long, Susan Haynes, Sarah Hinckley, Mary Adlington, Bethia Gibson, Susan Perry, Sarah Swain, Sarah B. Coffin, Elizabeth A. Long, Mary Gardner, Elizabeth W. Austin, Nancy Austin. The other nine who had previously been baptized were: David Upham, Stephen Easton, Lavina Swain, Betsey Bennett, William Bennett, Dorothy Rudolph, Clarissa Ames, Harriet Swain, and Mary Rawson.

Then proceeded the public services of the occasion, the following program being arranged: Introductory prayer, Mr. Daniel Round, Jr., sermon, Rev. Asa Bronson; prayer at the recognition of the church, Rev. Shubael Lovell; reading articles of faith and charge to the church, Rev. Chas. O. Kimball; hand of fellowship to the church, Rev. Henry Jackson.

Next day being the Sabbath, brothers Alexander Swain and Joshua Gruber were set apart by ordination to the deaconship. Thus was started the little church.

On May 18, 1840, a committee met at the home of Isaac Coffin and talked over matters whereby the Joseph Chase settlement could be bought for \$1,700 and a house built for \$2,500, of sufficient size to hold 56 pews on the ground floor, with a gallery for singers. They recommended that the entire cost of house and land (\$4,200) be divided in 84 shares of \$50 each and that the building should not commence until the stock be subscribed for.

The society was incorporated June 29, 1840, under the name of the Nantucket Baptist Society and the same date it was decided to build a meeting house of a size to hold 64 pews seating 6 persons each, according to a plan drawn by Frederick Brown Coleman.

On the 10th of August, 1840, they got the deed of the land and had it recorded.

September 21, a vote was recorded to take up the pump logs on the meeting house premises and fill up the well.

October 17, the frame for the meeting house arrived from Maine. October 22, the carpenters laid the sills. October 31, a plan was presented for a belfry and tower, drawn by John Chadwick. December 25, they stopped work on the tower and fences until May of the next year, as they considered the weather unfavorable for work.

The church was dedicated about this time, as a committee is spoken of to meet brethren at the boat who should take part in the services.

It was voted in January, 1841, to put a bell up in the tower of from 1,200 to 1,500 pounds, provided the town would give half.

It was estimated that the final cost of the meeting house and land was about \$7,400. Money was raised for the support of the church, by renting pews and sittings, and in one instance it is recorded "that George K. Long be authorized to use the choice money on his pew in the purchase of a bass viol for the society."

The history of the church at this time was one of hardship, financially. It seemed to be a constant struggle to meet debts, but the faithful ones kept pushing on and kept things going. The first pastor received a salary of \$410, and the janitor \$40, with the understanding that he was to keep the house open four nights a week.

On May 19, 1841, it was voted that the Female Benevolent Society be permitted to finish a room at the back of the committee room for their use, it also to be used for Bible class, Sunday School, meetings, etc., when required.

September 1, 1841, a vote was passed that all proprietors have free use of the tower, but all others should pay \$10 for the privilege, or as much more as their generosity would allow.

The Constitution used to require each member to pay \$1.00 annually. At a meeting in June, 1842, in talking over the wants of the choir, it was stated that "Mr. Charles Brown would play on the seraphim now in the gallery for \$150," and at the next meeting it was voted to remove the organ piano forte from the gallery to Brother Round's house and start a singing school for choir practise at once.

The standing committee were on the music committee, to aid the choir when necessary and to appoint the time of choir rehearsal.

Brother Daniel Round, Jr., was the first pastor, from June, 1839, to February, 1844, and he was again called as pastor from August, 1879, to July, 1882. After him came Reverends

James Barnaby, Reuben Jeffrey, George James Johnson, Isaac Sawyer, T. W. Clark, C. B. Smith and A. D. Gorham.

Rev. A. B. Whipple, who was pastor of the church and teacher of the Nantucket High school, was called to the pastorate again from 1875 to 1879. Then came Reverends George Howell, J. E. Crawford, Silas Ripley, J. J. Bronson, Wm. Isaac Loomis, R. D. Fish, G. J. GaNun, Charles F. Nicholson, William Dugdale, H. H. Hall and J. R. Patterson. The latter held the pastorate nearly 8 years and was much loved by his people. It had always been the desire of Brother Patterson to visit Palestine and shortly after he left us he went there and was taken sick and died there.

After Brother Patterson, followed Reverends E. A. Tuck, R. F. Alger, George A. Bryant, Brother W. M. Brown, Daniel R. Higgins, Hugo Selinger, N. B. Jones and Frank S. Jones.

Seven young men have gone out from this church as preachers of the Gospel. George L. Ruberg, George Colesworthy (who was pastor at Agawam a long time), Charles Nicholson, Daniel Easton, (who was pastor in Brewster), James Ross (who had a large church in New Haven), Herbert Coffin (who went to Plymouth and preached), and John J. Phelan, who is now pastor of Immanuel Baptist Church in New Bedford.

On February 21, 1910, the present pastor, Rev. P. B. Covell, was called, and was ordained June 29.

DECEMBER 17, 1910

Baptism.

Not since the time when Rev. J. R. Patterson was pastor of the Summer Street Baptist Church has this community witnessed a more beautiful, yet solemn service than that which took place at Brant point last Sunday afternoon. In spite of a heavy snow storm, about one hundred persons assembled to witness the baptism of five converts into the Baptist faith. The most interesting part of the service was that the pastor, Daniel R. Higgins, had the pleasure of baptizing his own sister.

Dec. 3, 1904

Immersion

Two women made public profession of faith in the tenets of the Baptist Church by submitting to the ordeal of immersion in the chilly water off Brant Point Christmas day.

Dec. 27, 1894

CHURCH ANNIVERSARY.

A goodly throng of people assembled in the Summer Street Baptist Church, on Sunday morning last, to celebrate the 50th anniversary of that church. The melody of the birds within, and the brightness of the day, combined to lend a lively interest to the sacred occasion. Clusters of beautiful flowers, the offering of willing hands, were disposed with taste near the pulpit, and the services were such as to enlist the closest attention of all present. A fitting programme had been prepared, consisting of anthems and hymns by the choir; prayer by Deacon Stephen Easton; reading of the Scripture lesson by Deacon James M. Coffin (the former deacon, eighty-one years of age, the latter, eighty); sermon by the pastor, Rev. J. R. Patterson; and a poem written by Dr. Arthur E. Jenks. Both the sermon and the poem we gladly publish by the request of the officers of the parish.

Special mention ought to be made of the singing by the choir, under the direction of Mrs. Benjamin Robinson. The selections were fine, and were given with characteristic expression and tenderness. Rev. Mr. Patterson, whose ministrations are so acceptable to his people, delivered the following sermon, whose careful perusal we commend to our many readers:

PSALM 87:5.—"Yea, of Zion it shall be said, this one and that one was born in her; and the Most High himself shall establish her."

We are getting old; to-day is our fiftieth Sabbath Anniversary, or birthday; but the description of Moses, when 129 years had passed over his head, might express our juvenile appearance—"his eye was not dim nor his natural force abated." This Baptist church is as rosy-cheeked, bright-eyed and contumaciously noisy and aggressive as the infant of fifty years ago. Her fifty years sit lightly on her shoulders. She has not been exempt from sorrows, and bereavements have been many, but in the half century which has flown, the Lord who "tempers the wind to the shorn lamb" has permitted the cloud of brightness—the symbol of his presence—to hover over the altar of Zion, that even in tribulation she might rejoice and blossom as the rose. It is a beautiful metaphor which in Scripture represents the church as the Bride of Christ; this day, therefore, may not only commemorate the birth, but forever after be associated in our minds as the golden wedding of Zion.

Fifty years! The words presuppose a history; "Yea, of Zion it shall be said, this one and that one, was born in her." Her birthday, her golden wedding, her length of days, are not the measure of her usefulness, the standard of her commendation, the glory of her existence. But her supreme glory is in being the birthplace of many children. "Yea, of Zion it shall be said, this one and that one was born in her." Let us never forget or overlook this fact—that the great object or Divine purpose underlying Christian organization is the redemption of humanity, the spiritual regeneration of the race; and the church of God, unless in a cold, back-slidden condition, is continually bringing forth children. "Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." I pray that this principle, which, as it predominates, shows the white-crested top of each advancing wave, may become more personal and realistic in the individual and church life, until the glory of a dead past be swallowed up in the victory of the living present. But all past history is not inanimate, lifeless, its voices forever stilled. There are voices which come to me, sad and plaintive—wielded and unearthly—and anon quivering with joy, laden with a message of peace, or trilling a song of hope, until the past becomes more real than the present. A party of explorers in the Catacombs of Egypt found an ancient lyre; and as they took it from the place where it had lain perhaps a thousand years, they touched the strings very lightly, dreading lest they might crumble to dust. Tones of marvelous sweetness issued from the instrument, and their hearts beat responsively to the music of the long-forgotten past. There are divine fingers touching the strings of church history to-day, and as the music travels from heaven to earth, may the contemplation of the past blend with resolutions for the future, until heaven and earth shall unite in singing the praises of God's choice, and the glory of Zion go forth as the morning. "Yea, of Zion it shall be said, this one and that one was born in her."

Ten men and eighteen women met at Franklin Hall, Saturday, June 8th, 1839, seeking to establish a Christian church in conformity to New Testament principles—the apostolic order accepted as their precedent. Would you grasp in one sentence the distinctive features of their faith? Would you understand what a Baptist church was then and is now! For it is rooted and grounded in the faith—a society of Baptized believers, whose only authority (absolutely) is the Word of God. This band of men and women in Franklin Hall, numerically small, financially weak (I suppose, "for has not God chosen the poor of this world rich in faith") had determined to organize a Baptist Church for

the glory of God and the advancement of the kingdom. With this laudable purpose in view, an ecclesiastical council had convened as essential to a proper recognition by the denomination. Rev. Asa Bronson, of Fall River, was chosen moderator, and Rev. Charles Kimball, of Boston, Secretary. The examination being satisfactory in every particular, nineteen were baptized in the morning, the others previously. They proceeded with the public services of the occasion, the following programme being arranged: Introductory Prayer, Mr. Daniel Round, Jr.; Sermon, Rev. Asa Bronson; Prayer at the Recognition of the Church, Rev. Shubael Lovell; Reading Articles of Faith and Charge to the Church, Rev. Charles O. Kimball; Hand of Fellowship to the Church, Rev. Henry Jackson. Next day being the Sabbath, June 9th (as after fifty years, day and date are the same), brother Alexander Swain and Joshua Gruber were set apart by ordination to the deaconship, and the little ship of Zion had her stays knocked from under her, and was launched into the waters of existence, flags flying, proudly breasting the waves—and there she floats—yes, sometimes floats when she should have all sails spread, driving before the wind. But what of the passengers on board on her trial trip? Passengers do I say? They were not passengers; they were before the mast; members of the crew; "workmen who needed not to be ashamed;" the pioneer leaders of a holy cause. Many of them have fallen asleep. We trust they are resting safely in the port of Heaven. Of the original twenty-eight, only four remain to tell the story of that first voyage. Four octogenarians—Deacon Stephen Easton, Sisters Clarissa Ames, Dorothy King, Bethia Gibson.

I have no desire to enter into the details of the years which followed. There were years of seed sowing, and years of reaping; and years of working and rejoicing in increase; adversity; prosperity; sunshine; shadow; day; night. Strong faith, holy living, marking the increase; weak faith, worldly compromises indicative of waning power; yet the good in the ascendancy, gradually forging ahead. Here are the figures, estimating those who were dropped at 31: 135 have been dismissed by letter; 135 more have passed to that bourne from which no traveller returns; our present membership is 99; making the sum total for the fifty years 400. Truly of Zion it shall be said, "this one and that one was born in her"—the little church of twenty-eight increasing fourteen fold. How long before the promise shall be verified: "The little one shall become a thousand, and the small one a great nation?" But shall the enumeration end in this place! Has not the church multiplied; has she not reproduced herself many times in the work of those whom she has sent out to preach the gospel! Five ordained ministers (and one licentiate, D. B. Andrews, on the home field); Rev. Daniel Round, the first pastor, whose ministerial birth may date from the church (being ordained here) fifty years in the service; Rev. Daniel Easton (son of our senior deacon), who is faithfully carrying on the work of the Master in the State of Connecticut; Rev. George Colesworthy, sounding the same message in Vermont; Rev. George L. Ruberg, publishing the "glad tidings" in the western part of this state; and Rev. Herbert Coffin, whose works live after him; for he has ceased from his labors and gone to receive the victor's crown. "Yea, of Zion it shall be said, this one and that one was born in her."

Time would not permit me to mention the names of the laity whose lives have been the light and glory of the past, revealing the very Christ himself; neither is it necessary to speak of those who have occupied this desk, and dispensed the Bread of Life. Twenty-one pastors, including the present incumbent, have served this church in the fifty years which have flown. One remarkable fact I would briefly refer to—and where is the organization that can duplicate it? How plainly it indicates that "godliness is profitable unto all things having the promise of the life that now is, and that which is to come." The aggregate age of ten members belonging to this church is 828 years, nine having passed the four-score mark. Probably there are ten more who would average three-score years and ten. This is a remarkable record of longevity, and it is just possible we may persuade some of these young old people to celebrate their centennial with us. By way of inducement, the Baptist church would rejoice in claiming Nantucket's first centennarian as belonging to her. But it is not their age which has endeared them to us, but the influence and example of lives "hid with Christ in God," and up in Heaven their principles and our principles are being weighed, and as the wheat is separated from the chaff, and the righteous stand forth, by faith, lineal descendants of Abraham, "Yea, of Zion it shall be said, this one and that one was born in her."

For she is the subject of Heavenly conversation. It is not a pen-and-ink sketch, the beautiful coloring of the artist, the imagery of a poetical mind, but the practical announcement of a divine fact—"of Zion it is said." The angels around the throne of God have made her the theme of their conversation. "Glorious things of thee are spoken, Zion, city of our God." In the XI. chapter of Abraham, Isaac, Jacob and many others, as heroes of faith, and after an epitomized account of their victories, commences the next chapter with these words: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience, the race set before us, etc." It was the "Iron Duke," I believe, who, animated by a similar sentiment, turning to his troops on the eve of battle, exclaimed: "The eyes of the world are upon you." The eyes of the world, the eyes of heaven, and the eyes of Jehovah, himself, are upon Zion, and when she is faithful to her royal Master, the angels talk about her, and rejoice over her with great joy, "and the Lord shall count when he writeth up the people that this one and that one was born in her."

"The Lord Jehovah the gates of Zion more than all the dwellings of Jacob," and, Her establishment rests upon His promise. "The most High himself shall establish her" "not by might nor by power, but by my Spirit, saith the Lord." To-day there is no place for sorrow, no room for discouragement, for this anniversary should prove to us the harbinger of a brighter morning, the incentive to great undertakings, an irresistible appeal to concerted action; for God is true who has promised, and the great "Captain of our salvation" the Lord Jesus Christ—above the noise and tumult of our fifty years of strife, herald the tidings of a coming glorious conflict, and sound the trumpet of the onward march: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold the Lord hath proclaimed unto the end of the world, say ye to the daughter of Zion; behold his reward is with him, and his work before him. And they shall call them the holy people, the redeemed of the Lord, and thou shalt be called, sought out, a city not forsaken."

O Zion! Zion! return unto your first love, and the Most High himself shall establish thee. The same invisible force which surrounded Elisha and his servant are encamped round about Zion. The King of Syria sent an army to Dothan to effect the capture of the man of God. When the servant of the prophet saw the host which encompassed the city, he was sore afraid. "Alas! my master, what shall we do?" And Elisha answered, "fear not, for they that be with us are more than they that be with them." As he prayed, the servant's eyes were opened "and behold the mountain was full of horses and chariots of fire round about Elisha." Let us grasp the mantle of faith which fell from this successor of the Tishbite—the mantle of prayer, the heirloom of a Pentecost, and the victory is ours again; for the God of the prophets, the God of the apostles, the God of righteousness and power has promised to establish Zion.

I have read of a church which was wonderfully blessed for a season under the ministrations of a new pastor, its numbers increasing very rapidly; but after a time a marked change came over the scene; the work stopped, the congregation grew smaller and the general outlook very unfavorable; so much so, that a committee waited upon the pastor to speak of the matter. He candidly acknowledged the truth of all they said, and assigned as the reason of such a decline, that he had lost his prayer-book. They were astonished at hearing this, but he proceeded—"once my preaching was acceptable, many were added to the church, and it was prosperous, but we were then a praying people." They took the hint, and the work revived. Brothers and sisters, if you will help me to find my "prayer-book," I promise you without any hesitation that the year upon which we have entered will be the year of Jubilee. Under the Jewish economy the fiftieth year (after seven sabbatical years) was the "year of Jubilee." We have entered upon our year of Jubilee; let it be a year of prayer, a year of consecration, a year of Christian love, and the alienated of Israel will return, the bondsmen will be liberated. Many redeemed souls will crowd around your altar, and the love of Christ and the peace of God will fill your hearts to overflowing. And as we one by one pass over the dark-flowing river to our welcome on the other side, the earth-born experience may be the tuning of our voices for the glad refrain; and with hearts in perfect harmony with God's wonderful plan of redemption, we shall join the angels around the throne, and sing the new song, and talk about the Bride of Christ. "Yea, of Zion it shall be said, this one and that one was born in her; and the Most High himself shall establish her."

After the singing of a hymn, the pastor called pleasantly upon Dr. Arthur E. Jenks, who read the following poem contributed by him:

ANNIVERSARY POEM.

1839—1889.

I bring you the wealth of the roses,
And offer their incense, so sweet;
The chalice of June's lovely temple—
A sacrifice, holy and meet.

All hallowed this day, of all others,
So fragrant with sweetness, and cheer;
We lay on the church's fair altar
Our hearts, and the penitent tear.

The summer is here in her beauty,
The peace of God broods like a dove;
While the bells of our memory are ringing
The chimes of God's infinite love!

For fifty long years our glad service
Has brightened the way, in His name;
And ever thro' sunlight, or shadow,
Our faith has continued the same.

To those of our number translated,
Our hearts are endeared, as of old;
And if faithful we do His commandments,
At last we shall be of His fold.

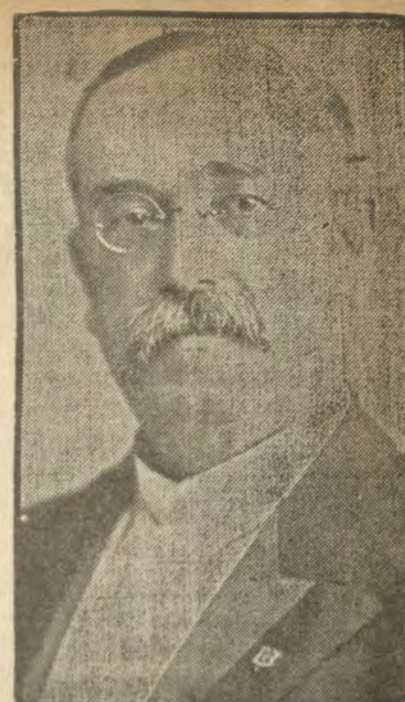
One fold, and one Shepherd, united;
For belief in His name is our creed;
It smites every demon of error,
It sanctifies word, thought, and deed.

It fills all the world with a glory
Transcending the triumphs of man;
It weaves in life's loom the "old story"
Of Christ, and His marvellous plan!

Forever, and ever, and ever,
So long as the church shall endure,
Our worship shall be for His honor,
Our hearts, thro' His grace, become pure.

The benediction concluded the exercises, which were in every way pleasing to the congregation present.

June 15, 1889



REV. THOMAS S. SAYER.

From Lowell he was called in 1900 to the People's Baptist church of Nantucket, to be a prophet in his own town. This was a church very much in need of a pastor, as it had been cut off from the Baptist denomination. Mr. Sayer, in order to serve this church, had to leave the denomination. He succeeded, however, in securing the recognition of the church by a council from the churches of the Taunton Baptist association which convened at Nantucket, and in bringing the church into the Taunton association.

1915

Later Details.

Private letters from members of his family to friends in Nantucket, give particulars concerning the death of Rev. J. R. Patterson in the Holy Land recently, as received through the United States consul. It appears Mr. Patterson, who was about ready to return home, took cold after bathing in the river Jordan, and it resulted in its attack upon his heart, which was weak, and he succumbed before the U. S. consul, who had been summoned, could reach him. He had however dictated a letter for that official, in which he requested that his body be sent to America for burial, but the physicians would not permit an embalming process, and the remains were laid away at Mount Zion, Jerusalem, the bishop of the Protestant Episcopal Church officiating at the funeral.

Mrs. Patterson, who lay unconscious for some time after receipt of the sad news, is somewhat improved, but is yet in delicate health.

Jan. 1, 1898

Rev. David Foulk Resigns To Accept Father's Pastorate.

At the Third Quarterly Business Meeting of the First Baptist Church of Nantucket, held on Monday evening, February 13, Rev. David P. Foulk tendered his resignation as pastor of the Church, effective as of March 15.

Mr. Foulk has accepted the pastorate at the First Baptist Church in Brewster, N. Y., where his father was the minister until his death two weeks ago. Mr. Foulk was ordained there before coming to Nantucket.

Feb. 18, 1950

Rev. Robert A. Fitzgerald New Minister of Baptist Church.

Reverend Robert A. Fitzgerald, son of Mr. and Mrs. Robert E. Fitzgerald, of Monroe, New York, has accepted a call to the Baptist Church here on Nantucket. He will take up his work on May 14.

Mr. and Mrs. Fitzgerald were in Nantucket on March 19 and the former preached at the Sunday service. During their absence from Monroe, their two daughters, Carol and Nancy, remained with their grandparents.

Rev. Mr. Fitzgerald has been the pastor of the Church in Troy, New York, for three years. He is a graduate of the Monroe High School, and received his AB and THB degrees at the Eastern Baptist Seminary at Philadelphia. He received his BD degree from the Gordon Divinity School in Boston.

Apr. 15, 1950

OBITUARY.

COLESWORTHY.—Rev. George Coleworthy died at his home in Agawam, 23d ult. He was born in Nantucket, Nov. 25, 1828, was graduated at the high school there, and pursued a theological course mostly by himself, with some assistance in the languages from the high school teacher. Being a close student, he was thus fitted for the ministry; preaching before the church in Nantucket and passing the required examinations, he was by that church licensed when 29 years of age.

In 1858, at the age of 30, he received a call to the Baptist church in Greenfield, where he was ordained. He continued in that pastorate until 1862. From 1862 to 1865 he served the church in Shutesbury. From 1865 to 1870 he was pastor of the First Baptist church in Agawam, from which he was called to the church in West Boylston, where he continued until 1872, when he returned to Shutesbury for a second pastorate, remaining six years; after which he supplied for a year the church in East Marshfield. In 1879 he began a pastorate in North Sunderland, remaining until 1884, when he was called to Readsboro, Vt., where he remained until 1890. From that time until 1897 he was pastor of the church in Tyringham. In the spring of 1897 he felt that the time had come for him to retire from the public ministry, having served the churches for 39 years. In accordance with this decision he went to Agawam, where for three and one half years he had a pleasant home among the people of his former charge.

Nov. 3, 1900

Organ Fund Completed.

On Monday evening, William A. Gaylord, of Worcester, gave a public recital upon the new organ recently purchased and installed by the members of the Summer street Baptist church, the seating capacity of the edifice being taxed to the utmost by the large number of people interested.

During the evening, Mr. Covell, the pastor of the church, sang two solos. A silver collection was taken, the sum of forty dollars being donated, which sum constitutes the last payment on the new instrument, leaving it free from debt.

Mr. Gaylord's performance was enjoyed and appreciated by the large audience, for he is an organist of exceptional skill.

The new organ has been secured chiefly through the personal efforts of the young pastor of the church, Rev. P. B. Covell, who has worked faithfully and diligently in raising the fund which would enable the church to replace its worn-out instrument with one of modern construction, and his parishioners are justified in feeling grateful to Mr. Covell for his earnest labors. It was almost a herculean task to raise the \$1,500 necessary, yet the pastor received encouraging support in his undertaking from the very start, both from the members of the church and from the community at large, and he should take pride in the success which has crowned his efforts.

The instrument was built by the J. W. Steere Company, of Springfield, and is of a very sweet and pleasing tone, well adapted to the needs of the little auditorium on Summer street. It has two manuals and in that feature alone is a big improvement over the ancient instrument which has seen service there over a half century. It has been placed in the centre of the north side of the building, at the rear of the pulpit, is finished in oak, with its pipes bronzed in gold, and its general appearance is fully as attractive to the eye as its tones are pleasing to the ear.

July 27, 1912

For the Inquirer.

The announcement in the last Mirror that "the Bell of the Summer Street Baptist Church will toll on Monday morning, July 5, as an expression of the deep sorrow which that Church feels for the great and increasing sins of the nation," was not authorized by that Church, has not its sanction, is without foundation, and on whose statement it was published is to them and me unknown.

WM. C. FOLGER, Church Clerk.
July 3, '58.

Four persons were immersed on Sunday morning last, at the South Beach by Rev. Mr. Howell of Summer St. Baptist Church.

Apr. 3, 1860

Proceeds From Sale To Benefit Baptist Church Fund.

Celebrating its one hundred and tenth anniversary year, the First Baptist Church, Summer street at Traders Lane, is conducting a campaign to raise funds to repaint the Church Sanctuary, replace the weathervane, rebuild the pipe organ, and repair the chimney. Contributions to date amount to one-third of the \$3,000 goal. One project has already been accomplished. The organ was rebuilt during the first week of August.

Each member and group in the church is having a part in raising of funds. The Junior High Class of the Church School in cooperation with the Ladies Aid is conducting a White Elephant and Food Sale on the Sanford House grounds this Thursday, August 18. The proceeds of this sale will be turned over by the class to the Restoration Fund.

The Pastor, Rev. David P. Foulk, announces special items of this Sunday's Services. At the Morning Worship Service (10:45 a. m.) there will be Parental Dedication of Children. At the 7:45 p. m. Inspiration Service the Rev. Newton E. Woodbury, Field Secretary of the Massachusetts Baptist Convention will be the Guest Speaker. At the Popular Friendly Hour Hymn-Sing at 9 p. m. besides the usual selections from the Negro "Spiritual" Choir, the Pastor is singing "The Lord's Prayer" by request.

Aug. 13, 1949

RELIGIOUS.—Rev. Daniel Round, who founded the First Baptist church in this place, which met at Franklin Hall in 1836, will preach at the Summer Street Baptist church next Sunday and continue to supply the pulpit for a few weeks.

At the North Congregational Church, Rev. H. A. Hannaford, pastor, there will be preaching next Sunday at the usual hours. Morning subject: "The inadequacy and possible disadvantages of the milder sort of preaching now in vogue." Evening topic to be announced. All strangers cordially invited.

It is expected that a series of special religious services will be inaugurated here next week, under direction of the pastor of the Congregational Church, and Mr. D. L. Chubbuck, well known to the world-renowned D. L. Moody and at the present time sojourning with the latter at Northbridge, Mass.

Mr. Chubbuck, who thinks favorably of a visit to Nantucket in spite of sundry warnings from the writer respecting time of year, the numerous engagements of our townspeople, and so on, will assume all pecuniary risks, and looks to no man or set of men for payment of any claims. A cordial invitation is hereby extended to all evangelical workers for Christ to be present at the meetings, and to engage in labors of love for the conversion of souls and the awakening of the spiritually dead or sluggish. Further particulars will be given from the pulpit.

H.

July 9, 1879

RE-OPENING OF THE SUMMER STREET BAPTIST CHURCH.—The public services at the Summer Street Baptist Church, on Sunday evening last, were enjoyed by a full congregation. It was the event of the re-opening of the place since its entire renovation, and the occasion was one of interest.

In the opening hymn "How Beautiful are thy Dwellings," the solo was sweetly rendered by Mrs. J. J. Collins, and the chorus well sustained by the choir, Mr. Collins presiding at the organ. Following the singing of "Spirit Divine," and the offering of an impressive prayer the pastor asked the congregation to join in singing the accompanying hymn:

ORIGINAL HYMN.

BY DR. ARTHUR E. JENKS.

(Tune: "Revive Thy Work, O, Lord.")

Within these courts, to-day,
So beautiful and fair,
Behold our pastor's welcome face;
How sweet this hour of prayer!
Thro' all the Christian world,
The Easter anthems roll,
The Resurrection hour we sing,
The new birth of the soul!

CHORUS:

Awake, arise! All hallowed be
This consecrated place;
We dedicate anew to Thee,
This temple of Thy grace!

O, Lord, our gift we bring,
All glorious within;
The lights and shades of sacred art
Our purest taste to win.
Rich emblems of the grace
And holy beauty wrought,
When heart and soul strive for the life
Christ's great atonement bought!

CHORUS—Awake, arise! etc.

Dear pastor! 'Twas thy hand
That laid the corner-stone,
Whence sprung this comely church of ours
We love to call our own!
Accept our willing thanks,
We honor all thy deed;
Defender of Eternal Law—
Priest of the Gospel creed!

CHORUS—Awake, arise! etc.

The sermon was deeply interesting to all, mainly historical, and given with the peculiar unction of the pastor, who personifies the dignity of labor, and the glory of the Master's words: "My father has worked hitherto, and I work." He said that all felt very grateful for what had been accomplished; they were now permitted to meet together in a place that is neat, convenient and comfortable. Some were glad that they could make it an offering to the service of God. It seemed appropriate to review the history of the church, covering a period of thirty-six years, and more than forty since he came to Nantucket, a mere lad, to preach. Touching allusion was made to the Revs. John Lord and Arthur A. Ross, of Newport, the latter having advised him to preach in Nantucket. The original society worshipped in old Franklin Hall, which was built by Thomas and Peter Macy, for the Anti-slavery Society, and kindly loaned to the Baptists of the island. The trials and victories of the parish were vigorously depicted, and encouraging words of hope for the future marked the discourse as one not soon to be forgotten.

A liberal collection was taken up at the conclusion of the sermon, and Rev. Mr. Round assured all present of the good financial standing of the Aid Society, whose lady members had been such indefatigable workers. May years of prosperity attend this Christian branch of labor in Christ's cause, and crown the devoted pastor in charge with the blessed "Well done, good and faithful servant."

April 1, 1880

The Teaser Meeting House.

Editor of The Inquirer and Mirror:

This morning's mail brought a welcomed note from Alliston Greene, whose delightful "Fragrant Memories" have so charmed me that I wrote him I had renamed them "Columns de Luxe". In his note he recalled my mentioning several odd and peculiar-sounding Nantucket street names that had lingered lovingly in my memory throughout the years. Yes, indeed! Some of these are shamelessly descriptive, like Breakneck Alley and New Dollar Lane, others complimentary, such as Pleasant street and that (to me) important thoroughfare called Fair street, on which many of my forebears were born and on which I first saw the light of day over seventy-six years ago, while a third group I recall, like Vestal Lane and Three Brothers Court, adopted names of favorite vessels.

But there was one thoroughfare which is practically forgotten today. This was Teaser Lane, so named for the old Teaser Meeting House that once stood on it, but of which in my boyhood all that remained was a dismal cellar hole partly filled with thistles and old pots and pans where we played soldier. Attached to the naming of this by-gone church edifice was an amusing story with which—much to my surprise—Mr. Greene was not familiar. It was he who suggested sending it in.

It appears (so the story goes) that when the Methodists built the Teaser Meeting House they had not intended to give it that name. Far from it! It all came about purely by accident. When completed they had decided to dedicate it in like manner to that of christening a new whaler, but not having a flag to raise at the conclusion of the ceremony, they had borrowed one from a retired sea captain living near by.

The old mariner was not a Methodist, but he certainly turned out to be quite a wag. With the flag he sent strict instructions not for their lives to "break colors" a moment ahead of time. That moment arrived and up went the folded ensign. The breeze caught it and snapped it out. Across a white background in black letters two feet long was the word "Teaser", the name of the captain's old whaler. And Teaser Meeting House and Teaser Lane they remained until the one was torn down and the other renamed Lyons street.

William Crosby Bennett.
823 Wellesley ave.,
West Los Angeles 24, Calif.

Pastor Forces End of Church.

The refusal of the Rev. J. E. Dinsmore to resign as pastor of the People's Baptist church of Nantucket, as requested by the church members, has resulted in the dissolution of the society, and at a recent meeting the stockholders voted to close the church building on Centre street, and prevent further services being held by Dinsmore. The building, which was the formerly the Friends' meeting house, is an historic landmark, and probably will be sold soon.

The society was organized in 1897, an offspring of the First Baptist Church, and has been one of the leading churches on the island since being placed on a solid basis by the ministry of the Rev. Thomas S. Sayer, now of Tiverton, R. I., through whose efforts it became incorporated and joined the Taunton Baptist Association.

Mr. Dinsmore, whose service as pastor has ended so disastrously, was called in June, 1902, from the Emanuel Baptist church of New Bedford, at a salary of \$600 a year. A year ago the membership and attendance commenced to decrease, and numerous differences arose between pastor and people.

Early in August one of the deacons resigned, and it became evident that the church was doomed unless a change could be made. At a meeting held Sept. 10, it was voted to request the pastor's resignation, to take effect Oct. 1. Mr. Dinsmore declared he would remain as pastor until December 11, notwithstanding the wishes of the church, and that he would continue in the pulpit even if he preached to the bare walls.

As he had been paid all the salary due him, it was thought he might decide to leave without further trouble, but certain valuable papers were alleged to be missing from the church records, which the members thought were in Mr. Dinsmore's possession. Several committees demanded the papers, but their efforts were unavailing. Finally Mr. Dinsmore was compelled by legal proceedings, to return the papers. He still insisted that he was pastor of the church, and the only alternative was to disband. Consequently the People's Baptist Church ceases to exist.

In 1897 the First Baptist Church of Nantucket, under the pastorate of the Rev. Edward A. Tuck, became divided, the smaller faction, with the pastor, branching out as a separate body, from which the People's Baptist Church originated. It is probable that many members of the disbanded society will return to the mother church. Mr. Dinsmore and his family are still on the island, but he has not yet disclosed what course he intends to pursue.—Boston Herald, 19th.

For the Inquirer and Mirror.

IN MEMORY.

The death of Mrs. Rebecca Elaw Crawford, wife of Rev. James E. Crawford, of this town, is an irreparable loss to her husband and to her two surviving sons. For half a century she has lived in our community, and ever bore the name of one most estimable in her daily life, and truly faithful to all her domestic duties. She was a Christian woman in the highest and the truest sense, and a devoted member of the Methodist Church. She was born in Buck's County, Pennsylvania, on the 22d of Feb., 1812, and was brought up in Burlington, New Jersey. She afterwards came to Nantucket, and married Mr. Thomas Pierce, in 1833. Left a widow for a number of years, no sacrifice was too great for her in behalf of her two sons who now mourn the loss of a dear mother. On the 22d of Nov., 1898, she married Rev. James E. Crawford. Mrs. Crawford was the daughter of Zilpha Elaw, well known as a Methodist preacher. Mrs. Elaw went to London on a Christian mission, where a chapel was built for her. She died in London, leaving a remarkable record as a religious teacher. All that sympathy and due respect can afford are now tendered to the bereaved husband and surviving relatives of Mrs. Crawford. One by one the aged people of our town are departing; but there is consolation for the sorrowing in the following tender lines:

"Death hath left no breach
In love and sympathy, in hope and trust;
No outward sound, or sign, our ears can reach,
But there's an inward, spiritual speech
That greets us still, tho' mortal tongues be dumb."

Oct. 29, 1893

PRESENTATION.—Rev. J. E. Crawford's "little church on the corner" was crowded Monday evening last, on which occasion the church was presented with a handsome chandelier by Capt. Albert A. Gardner and others, Rev. J. B. Morrison tendering the gift in their behalf, and in the course of his remarks paying a just tribute to the earnest work of Mr. Crawford, who responded in brief and fitting language. Further remarks, appropriate to the occasion, were made by Revs. Levi Boyer and H. A. Hanaford (the latter presenting the pastor with a volume on the life of Charles Sumner), and Dr. A. E. Jenks. A number of young people sang with fine effect, as did also a quartet consisting of Mrs. J. J. Collins, Miss Lizzie Ray, and Messrs. J. J. Collins and W. B. Stevens. Several recitations by young misses also added to the general interest of the programme. During the evening gifts of money, amounting to \$16, were presented Mr. Crawford, and \$14 were taken at the door. It was in fact a really gift-ed time, and will be remembered with pleasure by those in attendance.

Jan. 31, 1880

PACKET SLOOP TEASER.

WEDNESDAY, June 16th, this day at 9 o'clock in front of Commercial Insurance Office, the good sloop Teaser and apparel, as she now lies at Commercial wharf—\$7 tons burthen.
June 16

1852

PRESENTATION.—The residence of Rev. J. E. Crawford was the scene of a pleasant gathering Thursday evening, when Mrs. Sampson D. Pompey, in behalf of the Pleasant Street Baptist Society, presented Mr. William B. Stevens, who officiates as organist at their church, with a beautiful silver fish knife and a handsomely-bound book of poems. The young man was completely surprised and could only stammer out his thanks. Mr. Stevens volunteers his services as musical director for the society, and these tokens of esteem from his friends are sufficient evidence of their high appreciation of his services.

For the Inquirer and Mirror.

INTERESTING OCCASION.

Notwithstanding the storm beat vehemently on Sunday evening last, there assembled a large company at the appointed hour of worship, to hear the pastor of the Pleasant-Street Baptist Church give a reminiscence of his past twenty-seven years' labor on Nantucket. The text for the occasion was from Galatians, 6th, 4th: "But let every man prove his own work." Subject, "The Christian Virtue." The preacher's heart was stirred within him as he reviewed the past, and often in calling to mind by-gone scenes, seemed to be overwhelmed with grief. Mr. Crawford is one of those stirring and unflinching men who never back down at trifles, but whose course is ever straight onward to the right. Like Paul, he is chargeable to no man, but with his own hands supplies the wants of his own home, and ever gives of his substance to others. Indeed we have had no such ministerial example as that of Mr. Crawford (that I remember of). Never was there a truer saying than that of one of our townsmen: "Mr. Crawford, you have indeed been a minister of the Gospel, instead of a Preacher." This is a fact that no one will dispute; for his life has been one of service; like his master he has served in the house of the rich Zaccheus, and also at the house of Mary and Martha. Side by side with the noble fathers of the town, he has walked to the silent grave of the poor, paying the same respect to them that he has ever done to the rich. His advice, also, to the young men of our town, has always been of such a nature as to inspire hope even amidst the most discouraging circumstances. Many have been led to thank God, that ever his steps were turned to this our Island Home. Long may he live to bless us with his prayer and Christian example. We bespeak for him the earnest prayers of the truly pious of our town, that his little charge that lays so heavily on his heart, may come out of the fire in which it has been placed, unspotted; not even having the smell of fire upon it.

Mr. Crawford was first licensed to preach in the year 1842, in the city of Providence, R. I., under the Methodists; he afterwards became a Baptist, through the influence of a friend who preached Jesus to him from Romans, 6th, 4th. He never intended to settle on Nantucket, but was making every preparation to move to Poughkeepsie, on the banks of the Hudson. But God designed otherwise; for he landed on our lovely Island, and in the winter of 1848 he was ordained as Pastor of the Pleasant-Street Baptist Church, and with but a short intermission has been their watchman since that date.

A liberal collection was taken up at the close of the sermon; then followed appropriate exercises, that added to the interest of the occasion. Miss Susan B. Kelley and Miss Ella Snow sang a chant, and Mrs. Susan G. Moore skilfully played the organ to the delight of all. The two little singers Hattie and Carrie Andrews, under the direction of Mrs. Moore, sang some of their sweet little hymns; then followed the address by Miss Hattie E. Andrews, in behalf of the Church. We give it in full, for the benefit of those who could not be there.

LADIES AND GENTLEMEN:—

We have assembled here to-night to celebrate the twenty-seventh anniversary of the Pleasant-Street Baptist Church; and oh! what hallowed memories must crowd upon the thoughts of the old veteran members of this Society, when they retrospect the past twenty-seven years. I see before me some men and women who witnessed our first anniversary, but they are few. The good old Fathers of the Church have passed away; the sterling and unflinching men, who feared no opposition in establishing a good cause; but stood like anvils to the stroke, in defence of a free government and a free gospel, have nearly all gone to their reward. The seats they once occupied here are now filled by another generation; but their virtues and their fidelity are remembered; their steadfastness and self-sacrificing spirit in the worship of God is yet honored by their successors. Such names as Harris, Boston, King, Ross, Port and Nahar, can never pass into oblivion; they are immortal on earth as they are immortal in heaven. I mention only a few of the dear departed who gave this interest its birth. "They rest from their labors, and their works do follow them." Why, Brother Crawford, had it not been for those men, we should have been deprived of your pastoral care; perchance we should never have heard from your lips the story of the cross, nor witnessed our altar surrounded by penitent ones through your instrumentality. Oh, Brother Crawford, let your voice be heard in our behalf. Make strong and loud appeals for this little church; stand like a veteran soldier, until God shall release you from your post; then you shall rest from your labors and your work shall follow you. Then pastor and church shall unite in God's everlasting kingdom, and many shall hail you as their spiritual father who were seals of your ministry while laboring in be half of this Pleasant-Street Church.

Thus ended an interesting occasion. The Congregation sang "Rest for the Weary," received the Benediction, and departed to their homes.

ONE INTERESTED.

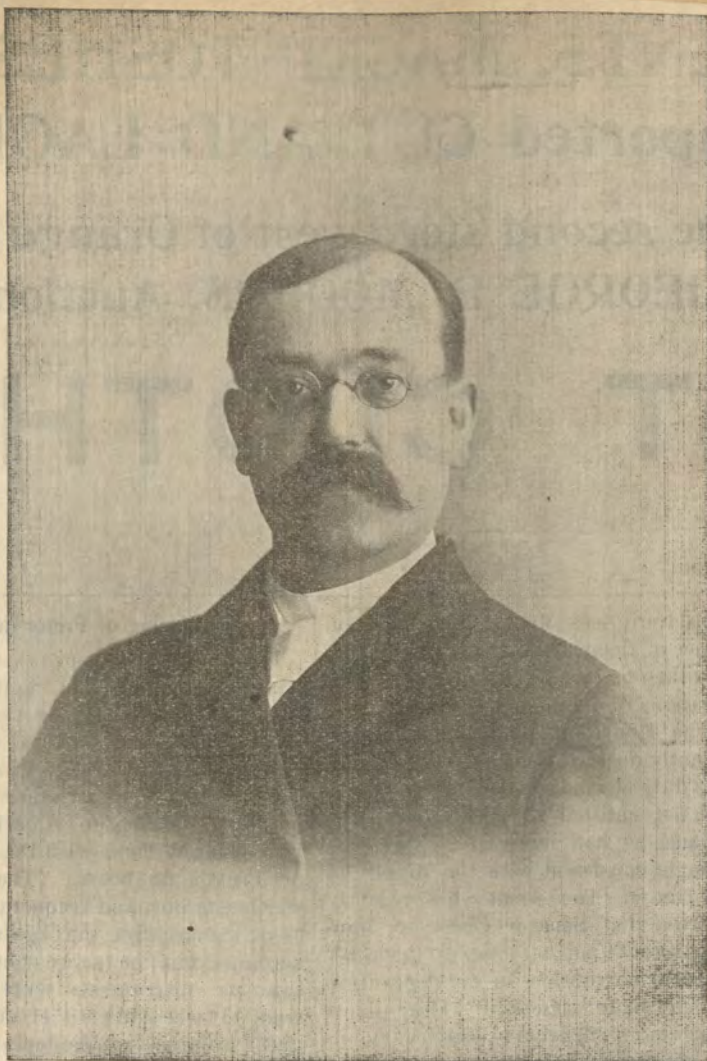
Services will be held in the York street (Colored) Baptist church, Sunday afternoon and evening, to be conducted by the Rev. O. E. Denniston of the Oakland Mission at Cottage City. The services will commence at 3 and 7.45.

June 2, 1907

Feb. 15, 1947

Oct. 22, 1904

The little Baptist Church on Pleasant street was crowded on Friday evening of last week, and a highly enjoyable entertainment was given under the leadership of Mr. David B. Andrews, who was ably assisted by Mr. William B. Stevens as pianist and musical director. Many young people of both sexes whose names we are unable to give, including some of very tender years, took part in the exercises, making up a varied programme of songs, recitations, &c. The performance as a whole was highly successful, and several of the pieces were repeated in response to special request from the audience. The pastor, Rev. James E. Crawford, was surprised with a present which was tendered to him by the hands of a bright little miss, with a neat presentation speech, to which he fittingly responded. Dr. Arthur E. Jenks made an address at the close of the exercises, and was followed with brief remarks by Rev. Mr. Crawford, Mr. David B. Andrews, Rev. J. B. Morrison and William H. Macy, Esq. It was announced that the programme of the evening, with some slight change, would be repeated on Friday evening next, 24th inst., the proceeds to be devoted to a special charitable object. It was felt by all present that the little church around the corner is doing a good work and filling an important place, and we have no doubt that the repetition of the entertainment will draw another full house to see and hear it.



REV. THOMAS S. SAYER.

Farewell Reception.

There was an informal gathering at the People's Baptist Church, on Monday evening last, when church members and others said farewell to the pastor, Rev. Thomas S. Sayer and family, the former having resigned to take charge of the Baptist Church at Hebronville. Appropriate musical selections were tenderly rendered by Miss Ethel Sayer and Mrs. Carrie Coffin. Brief addresses were made by Revs. Meyer, Rutter and Manning, Messrs. E. A. Lawrence, David B. Andrews, and Dr. Arthur E. Jenks. The occasion was one long to be remembered. The pastor thanked the speakers for their kindly words commendatory of his work; his remarks were a feeling expression of regard from himself and family for the consideration shown him by his people. He leaves with the same respect that was accorded to him when he first took charge of the church in Nantucket, and nothing whatever mars the harmony of their relations as pastor and people. The personal tribute to Rev. Mr. Sayer's church work, as spoken by Dr. Jenks, we publish by request, valuable to the retiring pastor, inasmuch as it came unsolicited from one of his fellow townsmen:

Little did I think when I took part in the dedicatory services of this comely little church, that I should ever be called to voice the regret of its members and my own, on account of the sudden resignation of their good pastor, pending his departure to another vineyard; or when in my participation in the recognition services, able clergymen from abroad so happily acknowledged his sterling worth as a Christian brother; his ability and his consecration as a preacher.

Here we have no continuing city. There

comes to some pastors—not to all—a call to serve elsewhere. It is God's call in a vision. To be "obedient to the heavenly vision" is a duty. Men wonder at the communications of wireless telegraphy that thread their way along invisible currents, to the station on Sconset's headland; but more marvelous still, are spirit messages between God and his faithful servant in the ministry, that come to him with more unerring transmission—a divine reality, because spiritually discerned; mythical only to the heart of the natural man. Would that all people in the world were as anxious to hear the first whisperings of the "still, small voice" of the Prince of Peace, as they were eager to catch the first words of Prince Henry by wireless telegraphy. So prone is mankind to exchange the *Te Deum* for the brazen clangor of the earth!

Words of honest praise, like a breath of fresh air, are invigorating to every one. My dear brother, imbued as you are with the truth of the "old, old story," fearless as a defender of the faith "once delivered unto the saints," your ministry in this church has had but one purpose in view—to impress your fellow men with the love of God, as you have met them in our streets, and lanes, and by-ways; to encourage purity of life; to emphasize Christ's mission to the children of men. Who presumes to gainsay this? To you the Bible is more than tissues of myth; its teachings are more than Oriental fables.

The People's Baptist Church of Nantucket will perpetuate your name and your labors in our island home. It is a result of your faithful work; a seal of your ministry; a proof of your devotion to truth. Your own people, who now so reluctantly say the parting word, will cherish you and your family; they will remember your Christian spirit, and your courage to denounce what is false, and to defend what is true; and all of us bid you Godspeed in whatever of future work you shall be called to do "in His name." As we extend to you our hands, in the hope that "God be with us till we meet again," I am reminded of a passage in "The Mystery of Edwin Drood," by Dickens: "Whatever may be in your heart when you give your hand, is known only to the Searcher of all hearts; but it will never go well with you if there be any treachery there." Now

"look with me through distances that hide the earth from heaven, the little from the great.

The radiant hosts upon the other side
By fountains of cool waters, safe, elate,
Are they who out of tribulation came?
God's love can bear to choose for thee the same."

Dedicatory Poem.

We publish by request of members of the People's Baptist Church, the following original poem, written by Dr. Arthur Elwell Jenks, and read by him, in the event of the dedication of the new church (formerly the Friends' meeting-house), on Thursday evening, Nov. 23, 1899:

Like a halo, there's a brooding spirit here;
Still it hovers o'er this consecrated place;
More and more I feel a presence drawing near,
Clad in garb so plain, withal of Quaker grace.

E'en these walls reflect the peace those pilgrims knew;
Faith alone to them, indeed a mystic shrine;
As the spirit moved, they spake; in words so true,
It would seem each sacred message were divine!

Oft I see those saintly faces, sweet and pure;
Like to holy Mary's, in far Bethany;
Or like Martha's, when her troubled heart was sure
That the Savior's mild rebuke was sympathy.

This new temple, and its service in His name,
To the Master we will dedicate, tonight;
With assurance that henceforth, its altar-flame
To each Christian heart shall be a kindly light!

As He leads—tho' dark the way—we'll follow on;
He was weary oft, and bore the cruel Cross;
Never yet, without much strife, was victory won,
Never lasting gain to mortal, without loss.

There's a glory that the contrite heart may know;
There is pleasure in the path where wisdom leads;
Be it ours, to quaff the crystal streams that flow
From a charity that prompts to worthy deeds.

While we dedicate this house with praise and prayer,
Making melody within our hearts, recall
Where but two or three are gathered, Christ is there,
With His rich, abundant blessing free to all.

Who shall serve you here, and break the living bread?
May his heart, anointed with all heavenly grace,
Toil, as one who by the Holy Spirit led,
Would indeed reveal to you the Father's face!

Hallowed fane, thrice hallowed by the saints of yore;
Benediction crown this church forevermore!

Dec 2, 1899

SAD REVELATION.—We regret to state that great rottenness has been brought to light in the Centre street Methodist Church in this town, several of the main pillars having been found sadly deficient in the elements necessary to retain the important position long occupied, and regarded as indispensable to the strength and welfare of the church. A number of men were engaged yesterday morning in removing one of the unsound pillars, which will be thoroughly repaired or replaced by a new one.

June 18, 1898

OBITUARY.

ROUND.—The Rev. Daniel Round died at his home in Norfolk Wednesday evening, 18th inst., in his 83d year. He was born in North Scituate, R. I., and spent his early years in his native state. He was a student at Worcester Academy, and afterwards studied theology, his first pastorate being over the Baptist church in Nantucket, where he was installed as pastor nearly 60 years ago. It was through his earnest efforts that the present Baptist meeting-house was erected. Mr. Round presided over the church again a few years ago, and he was very prominently identified in the movement that secured the establishing of the weather station, and government cable here. He was also prominent in several other movements beneficial to our town and people, and was highly esteemed by this community. He had since served as pastor at the Baptist churches of Cohoes, N. Y., Baldwinsville, Still River and Franklin, Mass., and East Providence, R. I.; he has served two pastorates at the church in Norfolk, in all about 20 years. He was able to conduct the services at his church only three weeks ago, although for the past two years his health had been failing.

Rev. Mr. Round was the oldest living past commander of St. John's commandery of Masons of Providence. He was also an honorary member of the Grand Army post of Franklin, and had taken part in the Memorial Day exercises of that post for many years. He always took a great interest in agricultural matters, and held office at one time on the state board of agriculture. He was an untiring worker and a forcible preacher. He was married in 1842 to Elizabeth, daughter of Abijah W. Fitts, of Pawtucket, R. I., who now survives him. He also leaves two sons, W. M. F. Round, secretary of the New York Prison association, and George A. Round, traveling auditor of the New York, New Haven & Hartford railroad, the latter residing in Providence. The funeral was held at Norfolk, last Saturday.

Death of Rev. H. H. Alger.

Rev. H. H. Alger, a former pastor of the Baptist church in Nantucket, died at a Framingham hospital, February 23d. He had lived in retirement in Holliston for several years.

He was born in Boston, September 24, 1859, son of Henry A. and Elma Foote Alger. On Jan. 1, 1928, he retired after serving for thirty-five years in the Baptist ministry, having held pastorates in Illinois, Nantucket, Fall River and Kingston, Mass., as well as in Vineyard Haven.

For five years he was a missionary with the American Baptist Publication Society in Illinois. Since his retirement he had made his home with his sister, Miss Ida Alger, of Holliston, except for two years spent in Framingham. He was a member of the Holliston Baptist church and Alpha Lodge, A. F. & A. M., of Framingham.

Surviving him are two brothers and two sisters.



THE LATE REV. PHANUEL B. COVELL.
From a Photo taken while Pastor of the Baptist Church at Nantucket.

Death of Rev. Phanuel B. Covell, Former Nantucket Pastor.

Rev. Phanuel Bishop Covell, 64, retired former pastor of Newton Square Baptist Church, died recently in the Worcester City Hospital. He resided at 44 Midland street. Born in Rehoboth, the son of Arnoldo and Sarah (Miller) Covell, he returned to Worcester after his retirement in 1941. His widow, Mrs. Helen (Newton) Covell, was a former Worcester resident and was contralto soloist in Union Church, now the Chestnut Street Congregational Church.

He was graduated from Mount Hermon School in Northfield, and Brown University and took his theological training at the Andover Newton Theological Seminary.

He served 13 months in France during World War I as a first lieutenant in the Chaplains' Corps. He was a past-president of the Baptist Ministers Association.

He was pastor of Baptist churches in Nantucket, Marblehead and Brookville, and was pastor of the Newton Square Baptist Church in Worcester from 1924 to 1933. For the next five years he served as pastor of the Glendale Baptist in Everett, and from 1938 to 1941 he was pastor of the First Baptist Church in Groton, from which he retired and returned to Worcester.

Surviving besides his widow, are two sons, Maj. Stillman D. Covell, stationed at Camp Roberts, Calif., and Phanuel B., Jr., a student at Gordon College in Boston; two daughters, Dorothy, wife of Clifford H. Taylor of Freeport, Me., and Irene, wife of James W. Parker of Westboro; three brothers, Arthur E. and Louis E., both of Barrington, R. I., and Harold of Kingston, R. I.; a sister, Sybil, wife of Edwin F. Huntsman, of Riverside, R. I.; and six grandchildren.

PATTERSON.—Rev. J. R. Patterson, formerly pastor of Summer Street Baptist Church, of this place, and who early in October went to the Holy Land for health and pleasure, died in Palestine December 2d, according to intelligence received here by cablegram Saturday. The circumstances are of course not known, but a wide circle of friends here learned of his death with most sincere regret, and their sympathies will go out to his bereaved family, now residing in Malden. Mr. Patterson, we understand, was to have assumed the pastorate of the Baptist Church in Dalton commencing with the new year.

Mr. Patterson assumed the pastorate of the church here in 1889, and was instrumental in putting the society in excellent condition. He was an earnest worker among his people, by whom he was very highly regarded, and when he made known his intention of resigning a little more than a year ago, strong pressure was brought to have him reconsider his determination, but it was unavailing, and he left Nantucket much to the regret of the society, as well as of the community, by whom he was greatly esteemed.

Mr. Patterson leaves a widow and three small children. The former was so severely shocked by the sad news as to be thrown into a state of insensibility, from which it was feared she would not recover.

It is recalled in connection with Mr. Patterson's last service in Nantucket that he read his scripture lesson from Acts, 20th chapter, beginning with the 18th verse, and a perusal of the passage will suggest something almost prophetic, as viewed in the light of later developments.

For the Inquirer

REV. HARVEY E. KNAPP.—Intelligence has just been received, in Boston, of the death of this missionary, who, it will be remembered, officiated here in the Summer Street Baptist Church, during the absence of their pastor, Rev. M. Jeffery, in 1849. He was then a student of Madison University, Hamilton, N. Y. (the residence at that time of Mrs. Emily C. Judson) but soon after graduated, and departed for the Arracan Mission in Asia, accompanied by his wife, who soon fell a victim to the tropic climate. If we mistake not, he married again, and has now left a widow.—He died on his passage from Calcutta to the Cape of Good Hope, and received an ocean burial, Nov. 9, 1853. "Blessed are the dead who die in the Lord! even so, saith the spirit, for they rest from their labors, and their works do follow them." H.

Baptist Church Anniversary.

On Sunday evening last, a delightful service in commemoration of the sixty-seventh anniversary of the organization of the Nantucket Baptist church, was held in the Baptist church, Summer street. An interested congregation listened intently. The choral services of the choir, under the direction of Mrs. Benjamin Robinson, were of a high order. The musical selection rendered by the Sunday School children, merits a meed of praise. A brief Scripture selection was impressively read by Deacon David B. Andrews, one of the oldest members of the Baptist church.

The pastor, Rev. Mr. Selinger, preached a vigorous sermon which was pertinent to the occasion. It proved in emphatic language, with Scriptural warrant, that the church is "the pillar and ground of the truth;" this incontrovertible fact is substantiated by shining lights of Gospel ministry, in the past and present, ordained by God, to declare His truth as it is in Jesus.

The occasion was graced by the presence of Dr. Arthur E. Jenks, who read an anniversary poem, which we publish in this column. His production was listened to with respectful attention and proved a delight to all present.

Many happy returns of the day to the "Little Church Around the Corner."

ANNIVERSARY POEM.

Nantucket Baptist Church, 1839-1906.

I bring you the wealth of the roses,
And offer their incense so sweet;
The chalice of June's lovely temple,
A sacrifice, holy and meet.
Twice hallowed this day, of all others,
So fragrant with sweetness and cheer;
We lay on the church's fair altar,
Our hearts and the penitent tear.
The summer is here in her beauty,
The peace of God broods like a dove;
While the bells of our memory are ringing
The chimes of God's infinite love.
For sixty-seven years our glad service
Has brightened the way in His name;
And ever thro' sunlight and shadow
Our faith has continued the same.
To those of our number translated,
Our hearts are endeared as of old;
And if faithful we do His commandments,
At last we shall be of His fold.
One fold and one Shepherd, united;
For belief in His name is our creed;
It smites every demon of error,
It sanctifies word, thought and deed.
It fills all the world with a glory
Transcending the triumphs of man;
It weaves in life's loom the old story
Of Christ, and His marvellous plan!
Forever, and ever, and ever,
So long as this church shall endure,
Our worship shall be for His honor,
Our hearts thro' His grace become pure.

Sainted names of its preachers we cherish,
So long gone, yet remembered alway;
Each in turn sheds his halo of service
O'er the pastor* who leads us today.
"Kindly light"—may he walk in it ever,
And may grace all his footsteps attend;
An ensample of Christian endeavor,
And a servant of God to the end!

ARTHUR ELWELL JENKS.

*Rev. H. P. J. Selinger.

☞ We are requested to say that services hereafter at the Baptist Church, will be held in the afternoon and evening, the morning to be devoted to the Sabbath School. The Pastor will commence a course of sermons next Sunday evening on "Religion at work."

☞ Rev. Charles Beecher, of Brooklyn, N. Y., is expected to preach at the North Congregational Church next Sunday, morning and afternoon.

IMMERSION.—Sixteen converts were immersed at the South Beach on Sunday morning, by Rev. Mr. Hall, the officiating clergyman at the Summer street Baptist Church, assisted by Rev. J. E. Crawford. A large assemblage witnessed the ceremony.

Death of Rev. Thomas S. Sayer at Mattapoisett.

The Rev. Thomas S. Sayer, a native of Nantucket and at one time pastor of the People's Baptist Church (an organization which branched from the Summer Street Baptist Church) died on September 16th at his home in Mattapoisett.

He was born on Nantucket, February 9, 1852, and after graduating from the local high school he learned the printer's trade. He worked for a time in Providence and Boston, and was one of the hand compositors on the Boston Herald in the days before the composing machines were even thought of.

He was converted March 7, 1887, at union evangelistic services which were being held in the Warren Avenue Baptist Church, Boston, and at once commenced the study of the ministry. He was ordained by the Rev. Adoniram Gordon at the Branch Street Tabernacle in Lowell, on the 1st of February, 1893.

Prior to his ordination he served as assistant to the Rev. Francis H. Rowley at the North Adams Baptist Church. He was in charge of the Parker Hill Mission for more than nine years in Lowell, and organized the Immanuel Baptist Church in that city, erecting a house of worship.

From Lowell he was called to Nantucket in 1900, where dissension in the Baptist ranks had resulted in the formation of the People's Baptist Church. The branch church was quite active for several years, occupying the old Friends' meeting-house on Centre street, which is now the Roberts House dining room.

After leaving Nantucket, Mr. Sayer acted as pastor of the Hebron Baptist Church, Hebronville, and the Central Baptist Church of Tiverton, before coming to New Bedford in 1905 to engage in evangelistic work. The following year he became pastor of the South Baptist Church in New Bedford and headed that organization for ten years.

In recent years he has held no regular pastorate, but has frequently acted as supply in various Baptist churches in this vicinity.

Mr. Sayer was twice married. His first wife died some years ago, and in 1923 he married Mrs. Mary Borden Jennings, widow of Harrie B. Jennings, who survives him. He also leaves a daughter by his first marriage, Mrs. Chester W. Chase.

Sept. 24, 1932

PICNIC.—About one hundred persons participated in the Baptist Sunday School May-day picnic, Saturday, held in one of the pine groves near the farm of Mr. Matthew Macy. Swings were put up for the little ones, and other amusements provided. The day was everything that could have been wished for, and the occasion was greatly enjoyed by old and young.

May 21, 1881

Written for the Inquirer and Mirror.
Obituary.

"He Giveth His Beloved Sleep."

William C. Folger, Esq., a worthy scion of an illustrious family, passed peacefully away Tuesday morning, November 10th, at the advanced age of 85 years, 10 months and 2 days. The thread of his life in the warp of Nantucket history added beauty to the design and strength to the fabric. Possessing a superior and well-cultivated mind, combined with that exceedingly rare faculty, a memory, so retentive, that we may say without any disparagement of others, that as a local historian and genealogist he stood without an equal. Increasing age showed no diminution of interest in refined literature, while his conversation and writing was remarkable for facility of expression and felicity of diction. As a Justice of the Peace, a member of the School Committee, corresponding member of the Genealogical Society of Boston, and in other important positions his services received grateful acknowledgment. Yet, while the community has sustained a great loss, and popular education loses an eminent patron, in no place—except the home circle—will his departure cause greater sorrow than in the Church, where, for so many years he was a faithful attendant and devout worshipper. "Thou shalt be missed, because thy seat is empty." Far more than half a century, even before the present house was built, and when the little unorganized band, which formed the nucleus of the Baptist Church, worshipped in a hall, the name of William C. Folger was associated with the work. During that long period of time any religious service or business meeting seemed incomplete without his familiar, yet ever-welcome presence. For many years he served the Church as Clerk and in other official capacities. He was a member of unquestioned integrity, controlled by strong convictions of duty, while maintaining an uncompromising attitude toward evil. His gifts to the Lord's work were regulated by a large heart which always overcame the tension of the purse strings, so that it seems not strange that, almost his last words were of the Church he had so faithfully served, and his last act a memorial of fraternal love. Our sincere condolence is offered to the family and Church in this the hour of their bereavement, while we trust that our mutual sorrow by the separation from one so long and so highly esteemed, may be softened by the assurance that in departing he has gone "to be with Christ."

T.

Nov. 14, 1891



THE LATE REV. N. B. ROGERS.

Death of Rev. N. B. Rogers.

The Rev. N. Bradford Rogers, a former pastor of the First Baptist Church in Nantucket, died in the Franklin County Hospital in Bernardston on Monday, January 5. He had been in failing health for several months, but since his return to Bernardston several months ago, he had improved. He died following an operation after being stricken suddenly Sunday evening.

Mr. Rogers was born near Spring Hill, Nova Scotia, September 3, 1871, and was graduated from Acadia University in 1898. He completed his studies at the Newton Theological School in 1907. The following year he married Miss Mae Weir in the Winter Hill church in Somerville.

His first pastorate was at the First Church in Fall River, where he remained from 1907 to 1909. Then he went to Northeast Harbor, Me., for

three years, and Canton, Mass., for eight years. He then came to Nantucket, where he served twenty years, during which time he made many friends on the island.

Mr. Rogers attended the Northfield Conferences and served on missionary committees in conjunction with the Barnstable Baptist Association.

Besides his widow, Mr. Rogers is survived by a brother, C. L. Rogers, of Montreal, Canada.

Services were held at the Bernardston Baptist Church on Thursday, January 8. Eight members of the clergy from Franklin County took part in the service, during which Charles Grant, the radio gospel singer, sang "Good Night and Good Morning" and "Face to Face."

Interment was in the Center Cemetery in Bernardston, following the expressed wishes of Mr. Rogers.

Jan. 17, 1948

Red Cap No. 42 to Speak at Baptist Church.

The Pastor of the First Baptist Church, Rev. David P. Foulk, announces that a guest layman speaker, Ralston C. Young—better known as Red Cap No. 42 in New York City's Grand Central Station—will be present at this Sunday evening's service.

Red Cap No. 42 is an ardent Christian layman who serves his Lord while he serves the teeming crowds of travelers. Many a person who has had luggage carried by Mr. Young had also had the burden of his heart lifted through his winsome testimony.

Many will recall the article in a recent issue of the Reader's Digest and would appreciate hearing the story first hand. Such is the opportunity offered to you this Sunday evening, June 22, at 7:45 in the First Baptist Church, Summer Street at Traders Lane.

June 21, 1947

Pastor Refuses to Quit Church.

The following article was contained in a Nantucket dispatch to the Boston Herald of September 27, and is reprinted in these columns at the instance of officers and members of the People's Baptist Church:

"After a pastorate of 27 months at the People's Baptist Church of Nantucket, the Rev. J. E. Dinsmore refuses to resign Oct. 1 at the request of his parishioners, and consequently the church is threatened with disaster.

Mr. Dinsmore was called to the Nantucket church in June, 1902, his previous pastorate having been at the Emmanuel Baptist Church of New Bedford. At that time the church was in a flourishing condition, both financially and spiritually, and he appeared to give satisfaction, until about a year ago, when considerable trouble arose as to the pastor's methods.

Conditions rapidly grew worse, with the membership steadily decreasing, and the once thriving society now hardly numbers two dozen members, and the Sunday school has but three or four pupils.

At a church meeting held Sept. 10, it was voted to request the pastor's resignation, to take effect Oct. 1. The request Mr. Dinsmore completely ignores, and declares that he will remain until Dec. 11—three months after he received his notification—and that he will not leave if he has to preach to bare walls.

According to statements made by the church officers, Mr. Dinsmore was called in 1902 for one year, at a salary of \$600, and stayed another year by common consent, but will hereafter act as pastor in opposition to the wishes of the society. He has been paid the salary due him both years, and the church will refuse to consider him its pastor after Oct. 1.

Owing to the strife one of the church deacons has tendered his resignation, which has not been accepted. Several valuable church papers are said to be missing, which it is now impossible to locate, although Mr. Dinsmore admits having them in his possession at one time, but denies any knowledge of them at present.

The People's Baptist Church is an offspring of the First Baptist Church, and was placed on a solid foundation through the ministry of the Rev. Thomas S. Sayer, now of Tiverton, R. I. It is incorporated under the laws of Massachusetts, and belongs to the Taunton Baptist Association."

Since the above was published, we are informed by the church clerk that the papers referred to have been secured by legal proceedings.

Closed.

The dissensions which have existed in the Summer Street Baptist Society since last spring, have resulted in the church being closed by order of the Baptist State Convention. Many of the older members of the church some time ago withdrew their support, and held meetings elsewhere, while Rev. Mr. Tuck and his adherents continued the regular church services. They held their last meeting Tuesday, and quietly vacated. Pending the action and report of the state association, which will soon be forthcoming, we are informed, we withhold further comment, as at present but one side of the story is obtainable.

Church Property to Be Sold.

A meeting of the stockholders of the People's Baptist Church property on Centre street was held on Monday evening last. It was decided that the corporation was legally dissolved by the vote passed October 15, and the following were selected as a committee to dispose of the church property, Manuel J. Francis, Ezra W. Lewis, Thomas S. Sayer and Eben W. Francis, vesting them with full power to act in the interest of the stockholders.

There have already been several applications for the purchase of the property, and it will doubtless be sold at an early date. Contrary to a report recently circulated, that when the property ceased to be used as a place of worship it should revert to the original owners (the Society of Friends), we are informed that the statement was without foundation, and that the present owners are under no obligations to the Friends, and will dispose of the property to the best possible advantage.

Desires Union with the Mother Church.

Ezra W. Lewis, deacon of the late People's Baptist church of Nantucket, has received the following communication from W. H. Eaton, secretary of the Massachusetts Baptist Missionary Society, which is self-explanatory:

Boston, Nov. 22, 1904.

Dear Brother—I desire through you to address members of the People's Church in Nantucket. It is reported here that you are not likely to continue your organization and maintain public worship. If this be true I wish to express my personal desire, and I think the sentiments of our society, that you unite with the Summer Street church in maintaining public worship and, if you feel that you can, in membership. I recall distinctly that a few years since, when the division occurred, the Association recognized Summer Street and received their delegates. We accepted their decision, regretting to discriminate between brethren whom we held in equal esteem, and I asked that the keys and communion service be put in the hands of a representative of the old church.

Whether the decision of the Association which we accepted was wise I cannot say, but it seemed at the time best to accept the decision of those near by. Subsequently your church obtained full recognition by being welcomed to the Taunton Association, and appears to have enjoyed considerable prosperity, but the field is too limited for two churches of one denomination and I earnestly hope that the attitude of the Summer Street people toward you will be such that you may be able to engage with them in promoting the ends for which the church of Jesus Christ is set. If there is anything further that I can consistently do I shall esteem such service a privilege.

Yours truly,

W. H. Eaton.

Wakeman Played the Harp.

Rev. Frank W. Sandford, the "Holy Ghost" leader, is to be the guest of the United States, in the Federal prison at Atlanta, Ga., having been found guilty of responsibility for the deaths of six of his followers. The Reverend takes his punishment like a man, and says that God will protect him, that "even hell itself cannot hurt him." To the minds of many, Sandford doubtless will not get all he deserves, even at that.

Sandford preached his last sermon to the Shilohites on Sunday, preparatory to receiving his ten years' sentence the following day. The temple was packed to the doors, the ministers of the church being grouped in a semicircle about Sandford while he preached his all-day sermon. Seated at one end of the platform, behind the harp of gold, was Elder "Abram" Wakeman, who played the harp while the congregation sang the hymns.

Organized 67 Years Ago.

The Nantucket Baptist church was organized on June 9, 1839, at a meeting held in Franklin hall, the Ecclesiastical Council having met the previous day for the purpose of recognizing the new body. Thirty-nine persons joined the church at the time of its organization, but three years later the membership increased to over one hundred.

The Rev. Daniel Round was the first pastor of the church, and Alexander Swain, 3d, and Joshua Gruber were the first deacons.

Special services to commemorate the organization of the Baptist church on June 9, 1839, will be held next Sunday. In the morning special services of thanksgiving with communion. At 6.30 p. m., special rally of young people; 7.45 p. m., anniversary service of song with brief address and poems. The public are cordially invited to all services.

Nantucket Baptist Church Organized 100 Years Ago.

The Nantucket Baptist Church observes this week the 100th anniversary of its organization. It was on the 8th of June, 1839, that ten men and eighteen women gathered in Franklin Hall, Main street, seeking to establish this branch of Christian faith on the island.

An ecclesiastical council had convened to hear the petition of the small group of twenty-eight. The Rev. Asa Bronson, of Fall River, was chosen moderator, and the Rev. Charles Kimball, of Boston, secretary. Others of the council were Rev. Henry Jackson, New Bedford, Rev. Shubael Lovell, Fall River, Capt. Benjamin Hallett and Deacon Robert Lovell, of Barnstable.

The examination being satisfactory in every particular, nineteen of the group were baptized in the morning, the others having been so qualified previously. Those baptized on the morning of the day of organization were: Alexander Swain 3rd, Thomas Potter, Joshua Gruber, William Ray, John Upham, Wh. Henry Reynolds, Allen Ames, Mary Adlington, Bethia Gibson, Susan Perry, Sarah Swain, Sarah B. Coffin, Eliabeth A. Long, Mary Gardner, Susan Haynes, Elizabeth W. Austin, Mary B. Long, Nancy Austin, Sarah Hinckley.

The other members of the group were: David Upham, Stephen Easton, Lavina Swain, Betsey Bennett, William Bennett, Dorothy W. Rudolph, Clarissa Ames, Harriet Swain and Mary Rawson.

The public service was then held, the following program being presented:

Introductory Prayer—Daniel Round, Jr.
Sermon—Rev. Asa Bronson.
Prayer and Recognition of the Church—Rev. Shubael Lowell.
Articles of Faith and Charge—Rev. Charles O. Kimball.
Hand of Fellowship—Rev. Henry Jackson.

The following day (June 9th) being the Sabbath, Alexander Swain and Joshua Gruber were set apart by ordination to the deaconship. On the 50th anniversary, Rev. J. R. Patterson described the launching as follows:

"Thus, the little ship of Zion had her stays knocked from under her, and was launched into the waters of existence, flags flying, proudly breasting the waves—and there she floats. But what of the passengers on board on her trial trip? They were not passengers; they were before the mast; the members of the crew...the pioneer workers of a holy cause. Many of them have fallen asleep. We trust they are resting safely in the port of heaven."

On July 1st., Daniel Round, Jr., became a member of the group of which he was the pastor. Other members joining that first year were Ann Folger, Olive Allen, Jonathan Paddock, Seth Swain, Jane James, Ellen Gruber, Phebe Dunham, Sarah Perry, Charlotte Pitcher.

At this 50th anniversary observance in June of 1889, four of the original twenty-eight pioneers were yet alive—four octogenarians—Deacon Stephen Easton, Clarissa Ames, Dorothy King, Bethia Gibson.

Assisting the 81-year-old Deacon Easton in that program was Deacon James M. Coffin, himself 80 years of age.

The first pastor of Nantucket's Baptist Church was the Rev. Daniel Round. Some time after he left for the mainland to accept a call. In August, 1879, he came to the island on a visit, found the church without a pastor, and was invited to accept the pastorate. He did so and served until July, 1882.

During the first fifty years of her existence the Church averaged an annual membership of 60. In 1889, the membership was 99.

Also during that first half century, the Baptist Church produced four ministers—Rev. Daniel Easton, son of the deacon, Rev. George Colesworthy, Rev. George L. Ruberg, and the Rev. Herbert W. Coffin.

For the first two years of its existence, the church held services at Franklin Hall, on South Water street, and in the summer of 1840 work was started on a new church, constructed on the site of the Joseph Chase mansion, corner of Summer street and Trader's Lane. This is the edifice which stands today, and was completed in December, 1840. The dedication was on Thursday, December 17, with the clergy of the various denominations in town present, and the choir composed of volunteers from every singing group in town.

The building was designed by E. F. Coleman and constructed by John Chadwick, both Nantucketers. The dimensions of the structure are 60 feet by 46, with a stud of 21 feet. A spacious gallery runs across the front, over the vestibule—above which is the tower, furnished with its steeple the next year, 1841. The number of pews on the floor originally was 66. The total cost of the building was only \$6,500.

It was not until July, 1852, that the present bell was set in the steeple. It was cast in New York, and brought to the island by the schooner *Sarah Jane*, Capt. Fitzgerald, for the Rev. Thomas W. Clark. The bell weighs 1600 pounds.

VISITORS FROM ABROAD.—The annual meeting of the Barnstable Baptist Association commences to-day, at the Baptist Church in this town. Our island was quite enlivened yesterday, by the arrival from Hyannis, Edgartown, Holmes Hole and elsewhere, of some three hundred persons, who have come for the purpose of attending the meetings of the association. We are, as a people, always glad to welcome visitors amongst us; and we do not remember a year when our town has been so well filled with strangers as it has been during the present. We feel the want of a good hotel at Siasconset, however; or rather, the one which has been built there should be opened and prepared to receive company. It seems to us that it would pay those whose business it is to convey passengers hither, to provide some one, at their own expense, to keep the Atlantic House open during the travelling season, such is the desire of people from abroad to patronize it. Close our hotels, and visitors to the island would diminish; but, on the other hand, open new ones, and they would rapidly increase.

Ministers who have served at the Summer Street Church are as follows:

Daniel Round, Jr.—1839-44.
James Barnaby—1844-45.
George J. Johnson—1846-47.
Reuben Jaffray—1847-49.
Isaac Sawyer—1850-51.
Thomas W. Clark—1851-53.
Charles B. Smith—1854-55.
Abner D. Gorham—1855-57.
Abijah Hall—April to July, 1858.
George Howell—1859-61.
Parker—1861-62.
James E. Crawford—1862-63.
Silas Ripley—1866-67.
John J. Bronson—1868-70.
William L. Loomis—1873-74.
R. D. Fish—1874-75.
*Alden D. Whipple—1874-79.
Daniel Round, Jr.—1879-82.
C. J. Ganun—1882-83.
Charles F. Nicholson—May to November—1885.
William Dugdale—1887-88.
James R. Patterson—1889-96.
Edward A. Tuck—1896-97.
Roland F. Alger—1898-1901.
George A. Bryant—Sept. to December, 1902.
William Brown—June to October, 1903.
Daniel R. Higgins—1904-05.
Hengo J. P. Selenger—1905-06.
N. P. Jones—March to September, 1907.
Frank S. Jones—1908-09.
Phanuel B. Covell—1910-13.
Drew T. Wyman—1914-16.
H. H. Alger—1916-1918.
N. B. Rogers—1921-32.
Lewellyn L. Henson—Feb., 1932 to October, 1935.
N. B. Rogers—1932, present pastor.

* Also principal of high school from 1855-58 and 1876-79.
† Laymen.

Mrs. Hallett, who went on Sandford's bonds, declared she came to Portland at God's will, it being the first time that she had left Shiloh since she entered the colony seven years ago. She maintained her belief in Sandford's innocence of any wrong.

"I am nearly 87 years of age and have been a member of the Holy Ghost and Us Society for seven years," she said, "and while I have contributed to the society, I own my own home in Durham. When I die, however, I shall leave everything to the society."

I have absolute faith in Mr. Sandford. Before entering Shiloh I did not think it possible for a man to be perfect, but I have learned that there is one perfect man. Mr. Sandford is perfect; he is honest and absolutely sincere in his life."

Nov. 4, 1911

The Rev. Mr. Jones Leaves Nantucket.

Unable to occupy the pulpit of the Baptist church on the last two Sundays in his term of service as pastor, through the action of the local board of health, the Rev. Frank S. Jones left the island Wednesday morning, for a brief visit with relatives in Newark, N. J., before taking up his new pastorate in Whitman. Mr. Jones leaves Nantucket with the best wishes of a host of friends, who wish him the finest kind of luck in his new field of work.

Since coming to Nantucket in June, 1908, to fill the pulpit of the Baptist



church, Mr. Jones has made himself popular with all classes, has won the confidence and esteem of all ages, both as a clergyman and as a citizen, and there is universal regret at his leaving. His pastorate of eighteen months in Nantucket has been one of the most successful that could befall a rising young clergyman, and where Nantucket is the loser by Mr. Jones' departure, Whitman is the gainer. He is not only a talented preacher, but what is properly termed "a mighty good fellow," and it is here he gained his hold upon the Nantucket people.

Bail Furnished by Former Nantucket Woman.

After being in jail ten days, since his arrest on a charge of being responsible for the death of one of his missionaries by neglecting to furnish sufficient food during his recent cruise, the Rev. Frank W. Sandford, leader of the Holy Ghost and U. Society, was released on bail Friday night at Portland, Me.

The \$5000 bonds demanded by the United States Commissioner were furnished by two members of his flock, Mrs. C. A. Hallett, aged 87 (widow of John W. Hallett of Nantucket), and Mrs. A. T. Clement, aged 60, who came, they said, by direction of God. The women had been in Portland ready to give bail for 24 hours; but Commissioner Bradley, the only person authorized to accept bail in an admiralty case, was out of town. Upon his return, Sandford and his bondswomen were taken to the commissioners' house and the details arranged.

This was Sandford's second arrest since his return from an 18 months' cruise two weeks ago. He was first arrested on a civil writ charging him with illegally detaining Mrs. Florence N. Whittaker aboard one of his vessels. He was out under \$10,000 bonds in this case (which had been furnished by one William S. Wakeman) when arrested by the United States authorities Wednesday.

Jan. 8, 1910

Aug. 28, 1870

(For the Journal.)
Fifty-fifth Anniversary.

Fair skies, sunshine and gentle breezes—a perfect Sabbath-day—marked the Fifty-fifth Anniversary of the First Baptist Church in Nantucket. The interior of the meeting house was in harmony with the day; and if the "language of flowers" was rightly interpreted, the word "Welcome" in the vestibule awakened a thousand echoes in the auditorium. The moss of the wild-wood the unpretentious daisy of the field, the sweet pansy of the garden, and the house plant of brilliant hue and variegated foliage nestled side by side in friendly rivalry, yielding in some cases their very lives in a supreme effort to please. The work of the floral committee was a success which defied description.

Upon the platform, seated beside the pastor, were Deacon Stephen Easton and Mrs. Dorothy King, (better known to Nantucket people as "Aunt" King) two of the constituent members, both having passed the venerable age of 85. A large picture of the first pastor of the church, Rev. Daniel Round, wreathed with flowers was placed in the centre of the pulpit facing the congregation.

At 10.45 a. m., after singing the opening hymn, the following order of services was observed. Invocation, J. R. Patterson. 23d Psalm and part of the 22d Chapter of Revelation repeated by "Aunt" King (failing eye sight only brought out more effectually the treasures stored up in the heart.) Hymn, Choir and congregation. Prayer by Deacon Easton, an earnest spiritual petition leading the people to the throne of grace. Anthem by the Choir.

At this part of the service Mrs. M. J. Easton, leaving her seat, stepped forward and in a few well chosen words in behalf of the Church and Sabbath School presented the Pastor with a Commentary and other books valued at \$25. After grateful acknowledgment of the gift had been made Mr. D. B. Andrews also came forward and having eulogized the Baptist State Convention and speaking in unqualified terms of praise regarding the work of the State secretary, then proceeded to inform the pastor and people that "at a recent meeting of the Church (the pastor being absent) an unanimous vote was passed to assume \$200 of the pastor's salary" in addition to what they had been accustomed to raise—this making an actual increase of \$300 during the present pastorate.

The singing by the junior choir was unusually good and was followed by an appeal from the desk in behalf of the work of the state convention in helping the weak churches. Mrs. S. B. Pompey read the original copy of the minutes of the council, called to recognize a Baptist church in Nantucket. June 9 and 10, 1839, and the names of the constituent members. Many tender memories were awakened as name after name of those who had passed from earthly scenes was read. Mr. J. R. Sylvia delivered a short address on "God's grace manifested in present blessing." There were some tear-stained faces when he took his seat. "Chords that were broken" did indeed "vibrate once more." Mr. Charles H. Chase spoke of "Future Progress" making the words spoken at the Red Sea, "Go forward" the soul of inspiration and pledge of success, concluding with an original poem and an earnest prayer. After singing, attention was called to the picture gallery at the rear of the church and the benediction was pronounced.

Many photographs of former pastors and others in whom interest would centre could not be obtained, but the list of photographs of those who had occupied the pulpit in former years included Revs. Daniel Round, C. T. Walker, James Barnaby, G. J. Johnson, D. D., Reuben Jeffrey, D. D., LL. D., A. H. Burlingham, D. D., Isaac P. Sawyer, T. W. Clark, A. D. Gorham, Silas Ripley, Isaac Loomis, LL. D., R. D. Fish, and A. B. Whipple. There were other pictures dear to the hearts of Nantucket people, but space forbids mention.

A goodly number remained to witness the exercises by the Sabbath School children at 12 m. The time for preparation had been so brief that the programme was a genuine surprise. Many present were heard to express a wish that the exercises might be repeated at some future date. The reports of the Secretary and treasurer were encouraging, the membership of the school having greatly increased and nearly \$200 having been raised for the current year.

The features of special interest in the evening, were: a Praise Service, in which due prominence was given to "ye musicke and ye words of ye olden tyme." Presentation of badges to seven members of the Junior Choir; a collection for benevolent purposes; Remarks by the pastor from the 2nd chapter of Haggai, and general testimony meeting abounding with references to the past. Throughout the services the Choir sustained their high standard of excellence and were listened to with pleasure by large congregations, every available seat being filled in the evening.

NOTICE.

THE Ladies of the Baptist Church and Society intend holding a Fair at Pantheon Hall on the evenings of the 21st and 22d, and afternoon of the 23d inst. Admission 12 cents. On Saturday afternoon, children will be admitted at half price.—Fancy Articles and Refreshments gratefully received; to be left at the house of Mrs. James Hinckley, on Fair street, or at the Hall. m13

For The Inquirer and Mirror. MERITED TRIBUTE.

Editor of The Inquirer and Mirror:

In the retirement of Mrs. Benjamin Robinson, as organist of St. Paul's Church, it is justly her due to say that her services have been marked by fidelity and musical ability. Visiting church-people have often spoken of her faithful labors, and her work shall not go unrewarded. Called to "pass under the rod" of bereavement, she continued her service, patiently enduring; and with a resignation known only to Him "unto whom all hearts are open, all desires known, and from whom no secrets are hid." Let it be recorded of Mrs. Robinson, that as a capable and efficient organist of St. Paul's Church, "she hath done what she could."

A. E. J.

IMMERSION.—The ceremonies of baptism were performed near Hayden's Bath Rooms at the Clean Shore on Sunday forenoon. Rev. G. D. Fish of the Summer Street Baptist Church was the officiating clergyman. The four persons immersed were Mr. Thomas R. Coffin and wife, Mrs. Ezra Lewis and Miss Mary Joy Coffin.

Reunion.

Last Wednesday was the forty-first anniversary of the organization of the Summer Street Baptist Church, and the occasion was appropriately observed by a reunion of its constituent members and those who were added during the former ministry of their present pastor, Rev. D. Round. The occasion was one of unusual interest. Rev. Mr. Round was the first pastor of the church, and commenced preaching for the society before the church was organized or their meeting-house was built. This, too, was his first pastorate. Of the number who were its constituent members and who were added during the five years following its organization, about fifty are now living, and more than thirty are residents of this town. Twenty-five of this number were present at the Pastor's house on Wednesday afternoon and evening. There was no formal service arranged for the occasion, but the time was appropriately spent in the recital of reminiscences of the past and in strengthening the bonds of union already made very strong by past experiences. There was a mingling of smiles and tears; all felt happy in recounting God's many signal mercies so lovingly and so often bestowed; and the memory of loved ones gone over "the river" caused many a tear to fall.

After a bountiful supper provided by the committee of arrangements, the following verses, contributed by C. H. Chase for the occasion, were read by the pastor:

While we review the long, long past,
Since eighteen hundred thirty-nine,
Think what we owe from first to last,—
Our Father's love and grace divine.

Many have passed away to rest,
Who laid our Church's corner stone;
Their labor has been richly blessed
Through all these years, now forty-one.

Through joy and sorrow, fear and doubt,
We have had some within this flock
Whose faith has never once died out;
They trusted in the Solid Rock.

With these, stands Deacon Paddock's name,
Who sleeps within the Golden State;
A useful life, his highest aim;
His watchword—"Patience, Work and Wait."

From dawn to eve, our brother Round,
With Deacons Gruber, Easton, Swain,
Toiled to secure this piece of ground,
And build for us this sacred fane.

Each stick of timber, board and nail,
Their silent, truthful witness bear;
That Christian work can never fail,
Commenced in faith and earnest prayer.

As months and years have rolled along,
Our bell its Sabbath-call has given;
Our organ sweet has swelled the song
Of "Peace on Earth, and Joy in Heaven."

Our Father knows just what we need;
In time, according to His will,
The one who helped to plant the seed
Returned his former place to fill.

That we may keep our Lord's command,
That He will give us perfect light,
And guide us to the promised land,
In this request let us unite.

Thou great, Eternal One;
Before Thy throne we bow,
And through the merits of thy Son,
Ask Thee to hear us now.
Grant strength and grace in trial's hour,
And shield us from the tempter's power.

For service in Thy cause,
Give us a motive pure,
Help us to keep Thy righteous laws,
And every cross endure.
Keep us unspotted, free from blame,
We ask all in our Savior's name.

The reading of the verses was followed by remarks by Rev. D. Round, who, after referring to the early history of the church, spoke especially of God's guiding hand in leading him back to this church after an absence of thirty-five years. He was followed by Deacon Alexander Swain, who has been a deacon of the church from its organization. Deacon Swain spoke of the causes which led to the organization of the church, and of his faith in God; that

He will yet bestow greater blessings upon it than any yet received. Others followed with brief remarks, but all expressive of the great pleasure this reunion had given them, and their belief that God would overrule it for giving increasing strength and a closer union among all the members.

A vote was passed with great unanimity, thanking Mr. Chase for his appropriate verses, and the many kind friends who contributed flowers and provisions.

INTERESTING SERVICES were held in the Pleasant Street Baptist Church, Rev. J. E. Crawford, pastor, on Sunday evening last, commemorative of the re-furnishing of the little church. A most thoughtful suggestion of Mr. Robert R. Braxton, of Jersey City, N. J., had been seconded by Mr. F. S. Rollins, of Boston; the latter gentleman, in addition to subscriptions secured by the former, had offered to bear the expense of carpeting the aisles, repapering the walls, and re-painting the interior. Scripture lessons were read by Mr. David B. Andrews, prayer offered by the Rev. Mr. Crawford, and an explanatory address by Rev. J. G. Ross, pastor Emmanuel Baptist Church, New Haven, Ct. The superintendence of the entire work was delegated to Rev. Mr. Ross, who faithfully performed his task. A vote of thanks was tendered him, and similar tokens of appreciation to the kindly donor, Mr. Rollins, and to all others who had in any way aided in the pleasing result. Rev. Mr. Ross had previously arranged for a number of addresses on the occasion, with a praise service. After remarks from Rev. Messrs. Ross and Crawford, Dr. Arthur E. Jenks was introduced. He spoke of the Pilgrims seeking a faith's pure shrine; of their first kneeling on the bleak shores of Plymouth Bay to offer up prayer and thanksgiving before they reared those two bulwarks of national perpetuity and prosperity—the Christian Church and the schoolhouse. Against these safeguards the inventions of infidel man had never been able to prevail. A beautiful thought set in motion is a lovely thing. The Corliss engine was a marvel of silent working, yet all the vast machinery of the Centennial Exhibition was moved by it. Thus the thought of the donors who had beautified this house of prayer, had put in motion a train of recollections that would not cease to operate for good in the future. Rev. Mr. Ross was entitled to a large measure of credit in the performance of the duty assigned him, not omitting the minutest detail.

Judge W. B. Hanna, of Philadelphia, was then introduced. He expressed himself pleased with all that he had heard. Referring to the remarks of Dr. Jenks relative to the historical record of Massachusetts, and the value of education, he proceeded to make happy allusion to his own great state of Pennsylvania, its noble founder William Penn, eloquently alluding to his pacific treaty with the Indians, and the liberality of thought and Christian fellowship growing out of it. Judge Hanna paid a fine tribute to the character, moral and religious, of Nantucket people, giving forcible illustration of the Switzer's love for his national airs, not unlike a kindred attachment which every son and daughter of Nantucket manifests at the mere mention of their island home. With the benediction by Rev. Mr. Crawford, the very interesting and profitable services were brought to a close.

Our Baptist Friends.

The River Queen on Monday last brought a party of gentlemen and ladies, numbering some twenty or more, who are prospecting for a place to locate a Camp Meeting, something after the style of the Methodists at the Vineyard. They are of the Baptist persuasion and are representatives from various churches, mostly in and about Boston, though there were delegates from six states besides our own. A committee had been selected from the various bodies, who are to report the result of their investigations, and to recommend the place, which to them offers the greatest inducements for a location. Tuesday was fixed upon as the day to visit Surf-Side, and carriages were engaged to convey the party thitherward. The day opened very unfavorably to exhibit this attractive spot to a good advantage, as the fog was very dense and uncomfortably wet and damp, but the guests must leave by the afternoon boat, and there seemed to be no other way but to proceed. Fortunately by the middle of the forenoon the fog cleared enough to show to the strangers the beauties of Surf-Side, with its fine, level plateau, so admirably adapted to building purposes, while stretching along its front was the broad Atlantic, with the ceaseless roar of the surf dashing against the shore. The party were entirely infatuated and riveted to the spot as it were, so much so that they were quite unwilling to turn homeward. They were unanimous and outspoken in their praise of this spot, and the feeling was general, that they had found no place which combined so many charms and attractions. Besides this they could not say enough (to express their own words) in praise of the hospitality and kindness which were meted out to them from every quarter.

They left by the 1.15 P. M., boat, with their minds fully made up, that Nantucket is the place of all places, as far as health, comfort, quiet and rest are concerned. Only one objection could be raised, and that was our distance from the main land, but the knowledge that we are having the blessing of "two boats a day," and an assurance that the cable can be laid with very short notice, when the prospect for business will warrant it, seemed to shorten the distance materially, and to reconcile them to forego what otherwise would be an essential barrier to their locating here.

On the whole, the visit was a very satisfactory one, and although Vineyard Highlands and Katama are throwing out every inducement to secure their going there, we see no reason why they are not full as likely at least to determine upon Nantucket as being the place. We understand that the committee will visit us again in a week or two.

For The Inquirer and Mirror.

Rev. J. R. Patterson.

One cannot embody in a few brief paragraphs, a eulogium of the character, life and holy influence of the late Rev. J. R. Patterson, so recently the beloved pastor of the First Baptist Church of this town. His many personal friends among all denominations in our community, as among a number of non-church going people, were startled by the news of his death abroad, during a tour in the Holy Land, which was reported on Saturday afternoon of last week.

Tender thoughts of the bereaved widow, who is affectionately remembered in Nantucket, now left with three young children, could but awaken the sympathies of all, in the event of such a shocking affliction! In her father's house at Winter Hill, she so fondly awaited the return of him, who with her, was preparing to remove to Dalton, Mass., where he was to take charge of a thriving church, when lo, a dread message arrived, telling her of his sudden death! From the brightness of hope, its apparently near fruition, to the darkness of crushing sorrow! Such a transition must needs call for all that sublime fortitude can summon.

A most worthy character has been taken from us. Rev. Mr. Patterson's ministry here was a consistent stewardship. The model, whom he daily endeavored to imitate in his walk and in his conversation, was Jesus Christ. His pastorate of seven years illustrated the sweetness, and beauty, and saving grace of the Gospel, which he fearlessly preached. His parishioners loved him; his official assistants in his church work found in him one in whom they could confide; in whose words of wisdom they could rely. Only the most harmonious relationship existed between the young pastor and his people, from the first sermon he ever preached here, until the evening of his farewell reception. A truly consecrated ministry was his.

We cannot understand why this young minister, clothed upon with the panoply of righteousness, vigorous in intellect, humble and contrite in heart, should be so suddenly stricken down. Let us say only kind words in remembrance of him. As was lately written of a distinguished clergyman, deceased, I would write: Of the lovely and simple life of Rev. Mr. Patterson, "the significant, the striking, the pathetic, thing about it is the rarity which it implied, of his kind of Christian living." "Gone to the Holy Land," we were told, whenever we asked: "Where is Mr. Patterson?" Yes, gone indeed, now, to the Holy Land of the Hereafter. From Palestine he went up to the mount of his transfiguration—wearily, it may be, at the last; but resting, as he left the confines of this world, peacefully, trustfully, in the arms of the Master whom he loved, and for whom he would willingly have died. I seem to hear from the far-away "islands of the blessed," his spirit voice, as if bidding us be of good cheer:

"The truest saints, uncalendared are they,
Who, aiming not at sainthood day by day,
With steadfast light on other lives have shown
Unconscious of the aureole round their own.
So, lift your torches, ye who seek for light!
Press on, glad feet, now mounting toward the height!
Neglect no gift! Be seen by noble deeds!
And follow where the Standard-bearer leads!"

ARTHUR ELWELL JENKS.

PATTERSON.—Rev. J. R. Patterson, formerly pastor of Summer Street Baptist Church, of this place, and who early in October went to the Holy Land for health and pleasure, died in Palestine December 2d, according to intelligence received here by cablegram Saturday. The circumstances are of course not known, but a wide circle of friends here learned of his death with most sincere regret, and their sympathies will go out to his bereaved family, now residing in Malden. Mr. Patterson, we understand, was to have assumed the pastorate of the Baptist Church in Dalton commencing with the new year.

Mr. Patterson assumed the pastorate of the church here in 1889, and was instrumental in putting the society in excellent condition. He was an earnest worker among his people, by whom he was very highly regarded, and when he made known his intention of resigning a little more than a year ago, strong pressure was brought to have him reconsider his determination, but it was unavailing, and he left Nantucket much to the regret of the society, as well as of the community, by whom he was greatly esteemed.

Mr. Patterson leaves a widow and three small children. The former was so severely shocked by the sad news as to be thrown into a state of insensibility, from which it was feared she would not recover.

It is recalled in connection with Mr. Patterson's last service in Nantucket that he read his scripture lesson from Acts, 20th chapter, beginning with the 18th verse, and a perusal of the passage will suggest something almost prophetic, as viewed in the light of later developments.

Dec. 11, 1897

Baptist Pastor Resigns

The Rev. George L. Michelson submitted his resignation as pastor of the First Baptist Church Sunday after five and one-half years service here. His resignation will become effective November 1.

He and Mrs. Michelson on leaving Nantucket by mid-October will go to St. Petersburg, Fla. where they have a home.

Mr. Michelson, a native of Oslo, Norway, was ordained in Franklin, N. H. in 1909 and since that time had served in parishes in Quidnessett, North Kingston, R. I., Lonsdale, R. I., West Acton, Salem and Belmont. He also served as interim minister at several Baptist churches before his retirement nine years ago. He assumed the pastorate here from retirement in Florida. During World War I he did war work in the Young Man's Christian Association in Springfield in association with Lewis S. Edgerton of this town.

Mr. and Mrs. Michelson have a son, Louis F. Michelson of Amherst, three grandchildren and three great grandchildren.

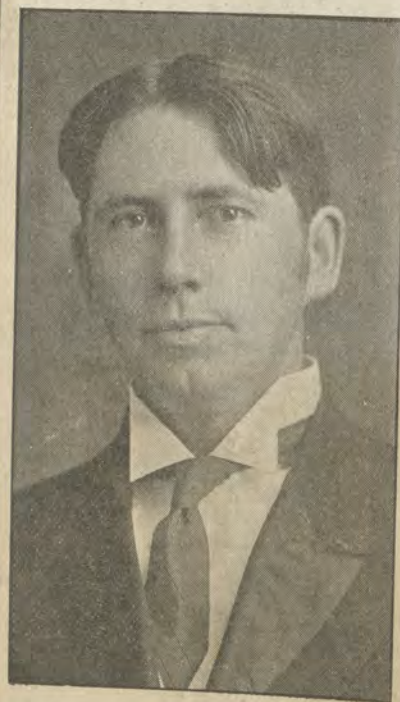
Aug. 30, 1917

Farewell Reception Tendered Rev. and Mrs. P. B. Covell.

On Monday evening, the vestry of the Summer street Baptist church was filled to overflowing with parishioners and friends who made the occasion one long to be remembered by the Rev. P. B. Covell and Mrs. Covell. The young pastor's ministrations in that church are to cease with this month's work, when he will take up new duties in the Baptist church in Marblehead, and his parishioners tendered him this farewell reception as an expression of good will and esteem. It was a genuine "social"—informal, entertaining and, best of all, "Nantucketey."

Although showered with congratulations upon the fact that he was going to a larger field of labor, Mr. Covell also received many touching words of sympathy upon the fact that he was to leave Nantucket—a place which has always appealed to him in the forms of recreation which the island affords, and he will depart with the belief that he has become an "almost Nantucketer" in the three brief years he has been here.

That Mr. Covell's work in Nantucket has been successful from the start was evidenced by the sincere words of love and esteem which were tendered him by the people with and for whom he has labored faithfully. Coming to the island after graduation from the Newton Theological Seminary, he at once became enthused with the work which he had undertaken. He was ordained June 29, 1910, and has ever since labored early and late for the welfare of the church, his parishioners and the community. It was



THE REV. P. B. COVELL.
Photo by Boyer.

principally through his efforts that the new organ was purchased and installed in the church a year ago, and there are also many other evidences of a most successful ministration.

Nov. 29, 1918

At the reception Monday evening Rev. and Mrs. Covell were assisted in receiving by Deacon and Mrs. Alfred Dawson and by Harry P. Tebbetts, superintendent of the Sunday school. Mrs. Covell was presented with a beautiful bouquet of carnations by the members of the Ladies' Aid Society, and the members of the Christian Endeavor Society tendered Mr. Covell a fine brass desk set, the presentation being made by Mrs. George H. Folger. Mr. Covell was also handed a small envelope by Mrs. Sarah S. Folger, in behalf of the members of the church, which contained a very substantial sum of money. Mr. Covell acknowledged these gifts with feeling, voicing his own and Mrs. Covell's appreciation of the spirit which prompted them.

A short program was rendered, which included: a selection by the choir, assisted by the male quartet; a solo by Mr. Covell, by request; reading by Miss Antoinette Kean; selection by the male quartet, comprising Mr. Covell, H. W. Dow, Harry E. Smith and Roger P. Loud; vocal solo by Mrs. Clinton Parker; reading by Miss Helen L. Smith; song by the junior choir; solo by Peter M. Hussey; selection by the quartet; farewell poem, read by little Miss Kean.

Each number on the program was enthusiastically received, Mr. Covell, the male quartet and Mr. Hussey receiving heavy applause, being obliged to respond.

At the close of the entertainment, the Rev. D.C. Thatcher, pastor of the Centre street M. E. Church, the Rev. F. A. Sanborn, pastor of the First Congregational Church, and E. A. Lawrence spoke briefly, each voicing regret at Mr. Covell's pending departure, praise for his work here and prayers for his future success. Mr. Covell responded modestly and sincerely to these expressions of esteem and good-will from his fellow-clergymen.

Refreshments of ice cream and cake were then served by the following ladies: Mrs. Myra Smith, Mrs. G. H. Folger, Miss Bertha Clark, Miss Ethel Clark, Miss Antoinette Kean, Miss Mabel Eldredge, Miss Florence Sherman, Miss Marguerite Manter.

The evening was greatly enjoyed by all present and the occasion will not be easily forgotten by either Mr. Covell or his parishioners, to whom it meant much.

Rev. E. L. Jones Ordained.

Two Jones brothers, both ministers of the gospel, last week took part in the ordination of a third brother, at the Chase Memorial Baptist church, the latest addition to the list of churches of Springfield, Mass. The two brothers who assisted in the service were Rev. Charles J. Jones, of East Boston, and Rev. Frank S. Jones, of Whitman, (formerly pastor of the Nantucket church), and the third brother, who was inducted into the ministry, was Rev. Ernest L. Jones, who is to be pastor of the new church.

The pastorate of the Chase Memorial church is the first ministerial work undertaken by Rev. Ernest L. Jones since his graduation from Newton Theological institution. Rev. Mr. Jones was born in Dayton, O., April 13, 1886. He received his early education in New Bedford. Later he attended Union Christian college in Merom, Ind., and Palmer university in Muncie, Ind. He finished his education in Newton Theological institution. After supplying in the Chase Memorial church once last October, he received an unanimous call from the church society to become its pastor.

He comes of a family of preachers, for his father, his grandfather and uncles on both sides were preachers, and he has two brothers at present preachers.

Besides the two brothers, who took part in the ordination service, there were present his mother, Mrs. Charles J. Jones of Whitman, another brother, Frederick S. Jones of Newark, N. J., a sister, Miss Elizabeth Jones of Whitman, and Daniel Raymond of Whitman.

The Chase Memorial church has been only recently organized and on Monday evening it was formally recognized and received into the Westfield Baptist association at a meeting of the recognition council of that association.

The council meeting was followed by public ordination services of the young pastor.

Rev. Thomas S. Sayer Observed His Sixty-second.

New Bedford Standard, 9th.

Rev. Thomas S. Sayer, pastor of the South Baptist church, is receiving the congratulations of his friends today on the celebration of his 62d birthday. Mr. Sayer was born in Nantucket, February 9, 1852. After graduating from the Nantucket high school he learned the printer's trade and worked in Providence and Boston.

He was converted to Christ, March 7, 1887, at the union evangelistic meetings held by the Baptist churches in the Warren Avenue Baptist church, Boston, conducted by Evangelist L. W. Munhall. When Mr. Sayer went forward to enter the Christian life he took a seat between two ministers, the Rev. O. P. Gifford, the pastor of the church, and the late Rev. Adoniram Judson Gordon, at that time the pastor of the Clarendon street Baptist church.

He was baptized by Dr. Gifford in May, 1887, and Dr. Gordon preached his ordination sermon at the Branch Street Tabernacle, Lowell, Feb. 1, 1893. In December, 1889, he was called to assist the Rev. Francis H. Rowley, at the North Adams Baptist church, going from there to Lowell in August, 1890, to take charge of the Parker Hall mission, where he remained for over nine years, organizing the Immanuel Baptist church, erecting their house of worship, and being ordained to the Christian ministry.

Evangelist To Appear At Baptist



A week of evangelistic services with the Rev. William D. Turkington, the Irish Evangelist of the Evangelistic Association of New England, has been announced by the Rev. Sidney D. Cahoon, minister of the First Baptist Church.

Townspeople will be welcomed in the Baptist Church Vestry every night from December 7 to 14 at 7:30 p. m. to hear Mr. Turkington, considered one of the best trumpeters in New England. A baritone, he excels at leading congregational singing, Mr. Cahoon said.

Educated in the public schools of Ireland, Mr. Turkington graduated from the Eastern Baptist Theological Seminary. He served as chaplain with the First Armored Division in North Africa and Italy and as chaplain of the Cushing Hospital. Following his Army discharge, he became associated with the Evangelistic Association of New England.

Feb. 14, 1914

1914

Nov. 26, 1919

Nov. 29, 1913

New Minister Takes Pulpit At Baptist

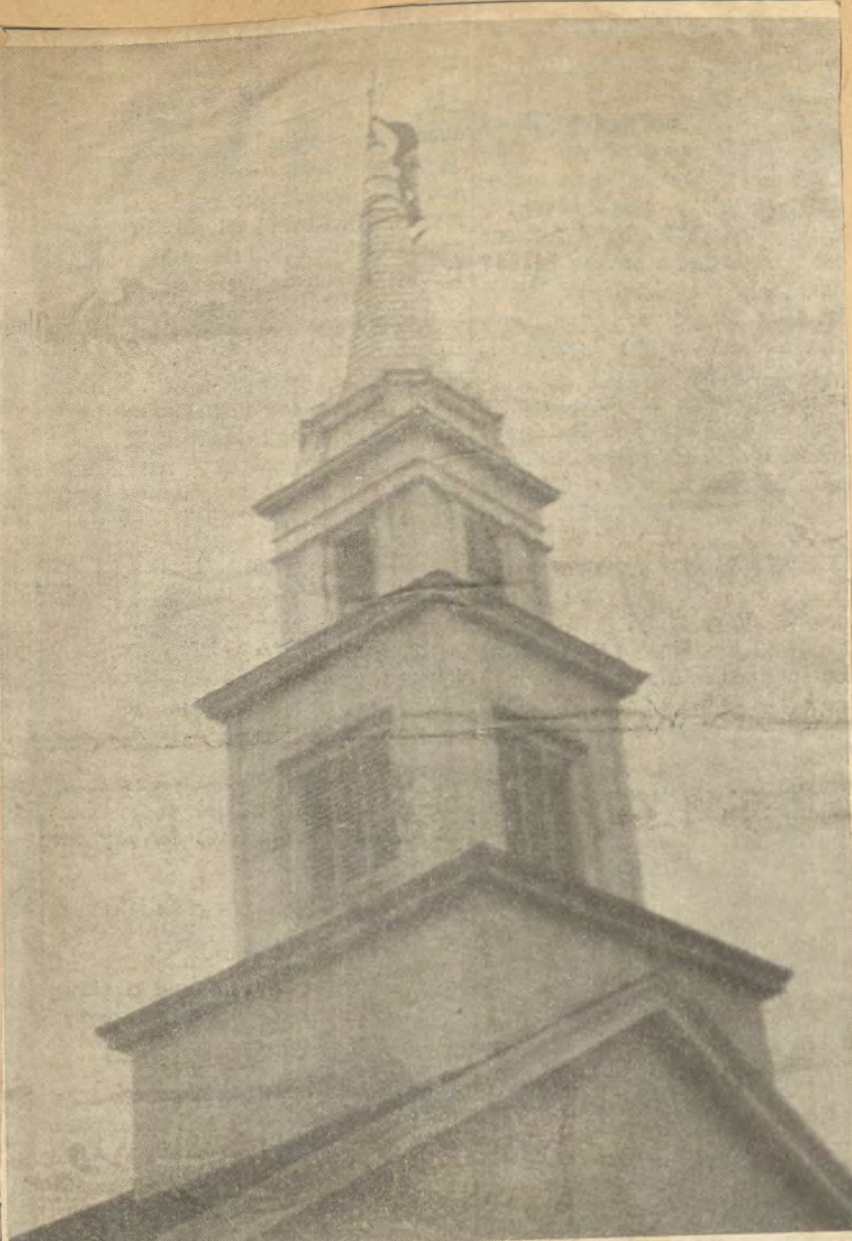
The Rev. Sidney D. Cahoon of Woodstock, N. H. has assumed the pastorate of the First Baptist Church.

The position was vacated by the resignation of the Rev. George L. Michelson who has retired to St. Petersburg, Fla.

Mr. Cahoon, who has been in the ministry since 1923, is a native of West Harwich. He received his training at the Gordon Bible College, Boston and the Pittsburgh (Pa.) Bible College and was ordained in South Newfane, Vt., his first parish. Mr. Cahoon has served in parishes in New England including 12 years at Pocasset and 13 years at Woodstock.

Mr. Cahoon and his wife, who are making their home at the Baptist parsonage, 3 Howard Street, are the parents of two sons, Henry Cahoon of Hackensack, N. J. and Lewis Cahoon of Milford, Conn.

Jan 24 1958



Weather vane on top of spire of the First Baptist Church was removed this week by workmen of the Leonard Co., of Framingham. The vane was loosened and some of the framing inside the spire was twisted by Hurricane Donna in September.

Edmund R. Smith



Baptist Church Tower
From an oil painting by Louise Stark

No Bell for Christmas In the Baptist Steeple

No Christmas bell will ring this year in the Baptist steeple damaged by Hurricane Donna.

The bell is missed by the residents of the neighborhood; they are asking: "When will the weathervane be back? I did not realize how much I depended on it in making daily plans."

Steeple experts from the mainland have made a first inspection, and will make another after Christmas, and will test all the framing timbers. At that time the church steeple will be guyed and held in position safely until the weather permits the major work to be done. The steeple rests on the "lantern tower," and this is secured to the belfry tower which is built on the main roof of the church. Examination shows that the damage by Hurricane Donna, and by the high winds and the rain of 125 years, has opened joints, and decay has weakened the whole structure.

The companies which insured the church called in Mr. George L. McKenzie, adjuster. He secured the advice and opinion of the Roy O. Leonard organization of Framingham, who make a specialty of building and repairing church spires. They found that it was possible to replace the damaged framing and repair the steeple so that it would look the same as it has in the past.

Mr. McKenzie, who is now resident inspector for the new control tower at the airport, will work in conjunction with the committee for the restoration of the bell tower at the Baptist Church, and will assist in seeing that the work is properly done. Mr. McKenzie has supervised all types of construction, and has had considerable

experience in adjusting losses on a number of church towers in the past.

It is hoped that soon after Christmas the donations now coming to the Pacific National Bank will be sufficient to permit the signing of the contracts and the work of repairing and reconstruction to begin.

Wide spread interest is shown in having this steeple. A few days after the first appeal was mailed over \$1,000 came to the volunteer committee.

First gift came from Rev. Sydney Cahoon, the Pastor of the church, and Mrs. Cahoon. Other donations came from Emily B. Webster, Susan Severance, and Gertrude Conneley, Lewis B. Jelleme, Rev. Bradford Johnson, Richard Gray, Archibald Cartwright, Evelyn Maglathlin, Margaret Prentice, Clara Donnell, Jessie W. Elder, D. A. de Menocal, Mr. and Mrs. A. M. Craig, Donald S. Gifford, Mr. and Mrs. Richard Everett, C. M. Robinson, Dorothy Guidice Caracciolo, Margaret A. Howe, Pacific National Bank, Wannacomet Water Company, Marion Gilpatrick, Margaret H. Crosby, Paul B. Cassaday, Virginia Coghill, William E. Gardner, MacRae Parker, Cristel E. Mitchell, Mrs. W. H. Claffin, Belmont, Mass., Mattie Empson, Mrs. Katherine W. Berna, Gladys Wood, Mae W. Rogers, Mrs. Clara C. Orpin, John H. Kitchen, George W. Jones, Alan McGarvey, Harold O. Gomean, Portsmouth, R. I., Douglass B. Lawrence, Herbert A. Terry, H. Errol Coffin, Frank C. Norris, Berbank, N. Y., Georgie R. Armstrong, Emile, L. Bournemann, Montclair, N. J., Catherine H. Burt, Louise W. Brooks, Margaret Harwood, Lucy B. Allen Fowlkes, Louise W. Collins, Estelle Coggins.

Plans to Save the Steeple On the Baptist Church

A "volunteer committee" of townspeople will help the congregation of the Baptist Church raise the necessary \$10,000 to restore the unsafe and condemned steeple on their church.

The committee consists of Kenneth Pease, chairman of Selectmen; Frank E. Lewis, President of Pacific Bank; Alcon Chadwick, President of Savings Bank; George Jones, President of Historical Association; Edouard A. Stackpole, President Maria Mitchell; Lewis B. Jelleme, President of The Atheneum; Miss Cora Stevens, Main Street, merchant, and Will Gardner, writer.

The Pastor of the Baptist Church, Rev. Sidney D. Cahoon and Mrs. Cahoon, have been the first donors, their lead will be followed by the Trustees, the congregation, and other organizations.

A group is at work on mailing letters, headed by Mrs. Leeds Mitchell and Mrs. Harriet Backus. The letter will be sent to many people on and off the island interested in the project.

Mr. Lewis has offered the services of the Pacific Bank to which all donations may be mailed. Checks should be made out to Save the Steeple Fund and should be addressed to The Pacific National Bank, Nantucket, Mass.

Dec. 9, 1960

Dec. 9, 1960

"Save the Steeple" Campaign

Mrs. Mary Ditmars, over 90, is the oldest Nantucketer to wish for a quick repair of the steeple of the Baptist Church damaged by Hurricane Donna.

"I have lived on Main Street near the church," Mrs. Ditmars says, "for a good many years in my long life and I miss the bell, I miss the daily morning habit of watching the weathervane and asking will it be clear, or windy, or rainy. Years ago when there were many in my big house it used to be a morning discussion on the weather and much difference of opinion, some thought the Baptist vane was more accurate than the Unitarian."

The organization and building of the Baptist Church was one of the products of the successful whaling days. The year was 1840, when Nantucket whaling was at its high point; the population had reached nearly 10 thousand, the highest in the history of the Island; industries were thriving, coopers, rope walks, brass and iron foundries, and many other industries going at high speed; money was on the Island to such an extent that profitable investments were difficult to find.

Churches were filled every Sunday: North Congregational, three Quaker Meeting Houses, the Second Congregational (Unitarian, Orange Street), the Methodist Church, Centre Street, the Episcopal Church, Broad Street, the Universalist Church (afterwards Athenaeum Library), the Friends Meeting House, corner of Pleasant and Main Streets said to seat over a thousand each "First Day," gives a picture to the imagination of what happened on Sunday in the thriving town with no Sunday papers, no magazines, no radio, the biggest excitement of the day being picnic to Sconset or a big dinner at home, besides church.

In such an atmosphere the Baptist Church came into existence; the year was 1840. An order was placed in Maine for the framing of the church. The first year or two there was no belfry or steeple. After a period of time, the steeple was erected with the belfry for the bell, when it could be bought. In 1852 a bell weighing 600 pounds was placed in the belfry, and the Baptist Church was one of the thriving churches.

The acceptance of the project, to save the steeple and restore the ringing of the bell as a community project, is noticeable. In response to an appeal, over 100 donations have now been given, the total amount approaching \$3,000.

The second investigation of damage will take place soon, and a contract signed.

In addition to the names that have been previously published, the following list of donors has been added:

Baptist Aid, Women's Missionary Society, Baptist Church, Youth Fellowship, Franklin Bartlett, John U. Harris, Grace Schaffler Sanderson, Miss Irene E. Chase, Mrs. Frances Conover.

Helen Bartlett, Leeds Mitchell, Jr., Winnetka, Ill.; Margaret C. Hand, David and Eleanor Church, Scarsdale, N. Y.; Gertrude D. Benchley, Scarsdale, N. Y.; Mrs. Julian E. Yates, Margaret Davis, Belmont, Mass.; Mr. and Mrs. L. Proctor, Scott M. Stearns, Springfield, Mass.

Elizabeth Reighley, Montclair, N. J.; Nantucket Pharmacy, R. W. Epple, New York; Charlotte W. Ham, New York; Ruth Marshall, Providence, R. I.; William D. Beers, Boston, Mass.; John S. Chapman, Basking Ridge, N. J.; Katherine A. Heard, Boston, Mass.; Frank F. Sylvia, St. Petersburg, Fla.

Philip L. Gill, Englewood, N. J.; Cora Stevens, Mr. and Mrs. Edwin Stevens, Fiskerville, R. I.; Mr. and Mrs. Charles C. Gifford, New York; Mrs. Joseph Roby, Jr., New York; Mrs. Dorcas Ceely, Florence L. Schepp, New York; Mrs. Hugh W. Sanford, Knoxville, Tenn.; Mrs. E. Kirk Haskell, Mr. R. V. Lewis.

Katherine S. Beinecke, New York; Mr. and Mrs. Ralph Marden (in memory of Miss Florence Mitchell); Emily E. Campbell, Jane E. Heyburn, Mrs. Julian H. Harris, Dr. and Mrs. Hayward W. Gussman, Medford, Mass.; W. P. Hardy & Son, Mary Elizabeth Walker, Helen D. Moller, Mrs. Lewis M. Elphinstone, Baltimore, Md.; Dorothy and Marion Rawson, Cincinnati, Ohio; James M. Andrews.

Edna Frances May, New York; George H. Danforth, New York; Mrs. Walter Schaff, Youngstown, Ohio; Mrs. William P. Hunt, Cincinnati, Ohio; Olive E. Standish, Margaret M. Pope, Unitarian Alliance.

Framingham Company Here Testing Baptist Steeple

Workmen from the Roy Leonard Company, of Framingham, Mass., are here this week making an examination of the steeple of the First Baptist Church on Summer Street which suffered damage from high winds in past storms.

The Framingham firm specializes in high altitude work and the men are testing all the timbers in the belfry and at its base for soundness. The results of the tests will tell them the amount of repair work that must be done and will enable them to estimate the cost of reconstruction. The actual repair work will not be performed until the weather is better. For the present, the men have placed guy wires as supports in various places to protect the surrounding area from the possibility of having anything fall that might endanger the public.

It has been found that it will be necessary to replace the timbers that support the church bell and the iron bands on the bell yoke which have been found to be in a corroded condition.

When this is all done the weather vane will be restored to its place of prominence on top of the steeple and once again the beautifully toned bell will be heard pealing out its call to church worship.

Recent donors to the "Steeple Fund" include: Mr. and Mrs. Lewis S. Edgerton, Mr. Henry C. Carlisle, San Francisco, Calif.; Mrs. W. L. Carter, Mr. and Mrs. John Grout, Miss Mildred Brooks, Belmont, Mass.; Miss Elizabeth M. Blackburn, Mr.

James H. Coghill, Judge Poland, Dr. and Mrs. Ernest H. Menges, Mr. and Mrs. W. Ripley Nelson, Mrs. Helen B. Shaw, Miss Alice Crocker.

Mr. Roy E. Larsen, New York; Mr. Kenneth Nosker, Mrs. Pauline S. Freeman, Farmington, Conn.; Mr. Stephen Peabody, Mrs. Harriet C. Miller, Miss Sadie Pride, Miss Ethel H. Sturdevant, New York, N. Y.; Mr. and Mrs. Henry Lee Willet, Amblers, Pa.; Edith Thomson, Rev. Bruce Koerner, Dr. and Mrs. Finley Keech, Fall River, Mass.; Mrs. Pearl Parker, Mr. and Mrs. Earl Ray, Missionary Society of the First Baptist Church.

The Baptist Bell

In a golden sunset floated blue wisps of cloud;
Homeward flying birds outlined against the fading sky.
Through the Sunday stillness of the shadowy old streets
I heard the soft appealing sound of the Baptist Bell,
Calling to evening prayer;
A heart warming memory of childhood,
Never forgotten.

Grace Elkins Hutaff

Rev. Sidney Cahoon Retiring As Pastor of Baptist Church

Rev. Cahoon will preach his last sermon on August 26, but may stay here for a few more weeks while church authorities are seeking a new pastor.

Mr. Cahoon, who came to Nantucket on December 26, 1957, announced his resignation to his congregation a few weeks ago. He said yesterday he and Mrs. Cahoon planned to leave for their new home in South Dennis as soon as possible after September 1. They hoped to get a home in West Harwich where his father, Roger W. Cahoon, 86, a retired Coast Guard captain, and two brothers and two sisters reside, but settled for one in nearby South Dennis.

Rev. Cahoon was ordained May 15, 1923, at the South Newfane Baptist Church in Vermont, and served parishes in West Sutton, North Grafton, Dighton, Pocasset in this State, and two parishes in New Hampshire before coming to the island.

Alan A. McGarvey, a church official, said a church committee of five members will apply to the Baptist Convention in Boston to send two or three candidates for the position to Nantucket to preach and have interviews before a new pastor will be selected.

Old Diary Contains Details Of Baptist Church Steeple

This discovery of an old diary written by Walter C. Folger, 1840, preserves full details of the building of the Baptist Church and the "spire" badly damaged in 1960 by hurricane Donna.

Mrs. Nancy Adams, Honorary Custodian of the Historical Association, found these items of the building of the Baptist Steeple many years ago and sent a copy to the pastor of the church.

In this diary, William C. Folger, a trusted Island surveyor, teacher, and secretary of the newly formed Baptist Society lists the dates and items of the constructions: 88 shares sold for \$50 each provided the building fund; land for the building on Summer Street purchased from Joseph Chase; frame for the building, ordered cut to measurement, from Cherryfield, Maine, and the dedication of the new building December 14, 1840.

The list of the 88 proprietors reveals that members of Island churches became share holders; Walter Folger, Sr., Charles G. Coffin, and others signified by the purchase of shares that the spirit of toleration and liberty that each might worship according to his conscience was present in those busy days of a successful whaling town.

The many donations to Save the Steeple Fund, sent to the Pacific National Bank, have passed the \$5,000 mark and the difficult period is near, when every donation is needed to secure the final \$10,000 total.

Recent donors are: Island Service Company, American Legion Auxiliary, Harmonious Hustlers, First Baptist Sunday School, Baptist Youth Fellowship.

Mr. and Mrs. Fred Winters, Alice P. Amey, Kenneth Donnell, Mrs. Charles Stackpole, Donald Craig, Mrs. Bachman, Agnes B. Coffin.

Tom, Lou, and Tommy Coffin, Jennie L. Barnitz, Gleed Thompson, Nantucket Historical Trust, Marshall P. Blankarn.

C. L. Sibley, Mrs. Robert Stark, Margaret D. Little, Isabel L. Share, and Joseph and Isabel Keenan.

Who Was the Architect Of the Baptist Steeple?

Plans to save the steeple of the Baptist Church, damaged by Hurricane Donna, loss, estimated at \$10,000 raises the question, "Who was the architect of the steeple 120 years ago?" His name is not recorded.

Walter Folger, Jr., not only was present at the first meeting as secretary, but he was also put on the building committee. He was not a member of the Baptist Church, he was raised in a Quaker family, married by the Quaker formalities but ceased to attend the Quaker Meeting and was "labored with" by a committee. He maintained a pew at the Unitarian Church, his daughter Elizabeth married a Methodist minister Rev. Benjamin Hazelton, with whom Walter exchanged many letters on religious topics. He was the president of the famous Nantucket Philosophical Society, builder of the famous astronomical clock, now in the Fair Street Museum. He was an astronomer recognized by Nathaniel Bowditch and Maria Mitchell was his niece, a Judge, a Representative in the State House and in Washington. In the 1840's there was much discussion of religion in Nantucket and Walter Folger was no adherent of any organized form of religion, but he did believe in the right of a group of people to assemble and organize when they were seeking improvement in their personal and community life.

With Walter Folger on the building committee it is possible to think his interest in the combination of the belfry, lantern, and steeple may have been influenced by his natural genius and his observation of the relationship of things in space.

For perserving this landmark, \$6,000 is now in sight. For the remainder of \$4,000 needed, many more gifts are solicited from those who believe in the preservation of our Island landmarks. Donations should be sent to the Pacific National Bank.

Recent donors are:

Bertha M. Eckert, Mr. and Mrs. Elias Lyons, William Euler, Andrew Oats, Dr. Charles Sziklas, Marjorie S. Dutton, Earl T. Lowell, Mr. and Mrs. Andrew Lewis, Isabel Worth Duffy, W. B. Marden Co., Mr. and Mrs. Norman J. Greene, Helen H. Hallock, A. R. Greenfield, Clarence H. Gifford, Jr., Ruth B. Caskey, Clare C. Glazier, Rena J. White, VFW Auxiliary.

Donald B. Flood, Louis R. Ayotte, M. F. Holden, Charles J. Ferreira, Ellen L. Ramsdell, Mr. and Mrs. Albert Manning, Robert Stark, John McLaughlin, Elinor Eckhart, Simon R. Kaufman, Lawrence T. Lee, Helen R. Guest, Mr. and Mrs. Harold E. Anderson, Episcopal Churchwomen of St. Paul's, Gardner Russell, Natalie P. Widdoes, Joseph A. Burgess, Mary C. W. Ditmars, Clarence Swift, Mrs. Ann Perry, Susan Cowden, Ernest R. Coffin, Sarah L. Clapp, Ada Sheppard, Alcon Chadwick, Mr. and Mrs. Jay Gibbs, Joan Davidson, Grace B. Gardner, Nancy S. Adams, Mr. and Mrs.

Edward Lewis, George E. Grimes, and the Woman's Federation of North Baptist Church of New Bedford.

Many Organizations Contribute To "Save the Steeple Fund"

More than 300 donors have responded to Save the Steeple Fund and the amount in the Pacific National Bank is well on toward \$7,000 of the \$10,000 needed.

Several organizations, which have made unsolicited donations, deserve special notice:

American Legion Auxiliary, Veterans for Foreign Wars Auxiliary, Harmonious Hustlers, Unitarian Alliance, Episcopal Church Women, Candle Light Guild, Women's Federation North Baptist Church, New Bedford, Mass.

Among the Baptist people the majority have contributed not only as individuals but also as members of organizations: Board of Trustees, Board of Deacons, Baptist, Women's Aid, Women's Missionary Society, Youth Fellowship, Sunday School.

These organizations show an active interest in preserving our Island landmarks and historical reminders.

Recent donors are:

Candle Light Guild, Mr. and Mrs. Joshua Baker, Jr., New Jersey, Mrs. Neal Barney, Scarsdale, N. Y., J. Donnell Tilghman, Maryland, Esther U. Gibbs, Valina M. Coffin, Newport, R. I., Laura E. Pease, Adelbert R. Baker, Ethel E. Fisher, C. Baker, Winthrop, Mass., Ernest P. Reed, Frederick A. Stebbins, Springfield, Mass., Mr. and Mrs. Norman P. Giffin, Mr. and Mrs. Robert Pitman Grimes, Mr. and Mrs. John J. Gardner, 2nd.

Harriet Byers Deans, Buffalo, N. Y., Adeline P. and Eleanor Ham, Cambridge, Mass., Jacqueline Walker Ernst, Gladwyne, Pa., Marian H. Allen, Olive M. Allen, Dexter D. Coffin, Suffield, Conn., Mrs. L. Burrell, Little Falls, N. Y., Bertha C. Gardiner, Robert B. Dickie, Grace H. Spear, Boston, Mass., Mr. and Mrs. Weston Hill, Westport, Conn., Miss Margery Bowes, Baltimore, Miss Effie I. Bowes, Baltimore, George A. Selleck, Cambridge, Mass.

Bertha Lawrence, Mrs. John G. Ralston, Mr. and Mrs. Albert Griek, New Bedford, Howard Clark Barber, Mr. and Mrs. W. W. Stevenson, Princeton, N. J., Florence Turnbull, Waterbury, Conn., Edward C. Roberts, Hartford, Conn., Lois B. Bacon, Alexandria, Va., Barbara B. McConnell, Alexandria, Va., Miss Nancy E. Sheldon, New Haven, Conn., Mrs. Daniel B. Ruggles, Cambridge, Mass., B. Karl Sharp, New York, Florence J. P. Rankin, Hartford, Conn., Louise P. Goss, New Britain, Conn., Olivia S. T. Pruyn, Utica, N. Y., Mildred C. Burgess, Earle R. MacAusland, New York, Horace Marks, New York, Herbert H. Moffitt, Eleanor S. Wilby, Aletha Macy, Arthur C. Farlow, Chicago.

Edith M. Bartlett, Kimball A. Loring, Boston, Mass., C. Richard Soderberg, Boston, Mass., Raynor M. Gardner, Needham, Mass., Edward W. Lombard, Wellesley, Mass., C. Chauncey Gray, Cambridge, Mass., Gladys I. Ray, Mrs. John Haas.



The Baptist steeple, as it appeared Sunday morning through the lace work of the previous day's storm.

What Does a Steeple Do?

She stood and gazed at the damaged Baptist Steeple, now guyed with steel ropes against strong winds. Then she said, "I am not a religious woman, I do not pray, but every time I look at this steeple I say to myself: 'That's the way I would feel if I did pray'."

H. Errol Coffin, a practising New York architect, a descendant of Tristram Coffin, and now living on the Island, in a recent conference said: "We, in Nantucket are indeed fortunate that so much interest has been shown and contributions freely given to restore the spire of the Baptist Church, a fine example and typical of early New England Church architecture. The steeple has simplicity, grace, and good proportions, which are accomplished by the gradual diminution in size of the base belfry and lantern with corner volutes, which form a pleasing transition to the octagonal section of the spire.

"The entire appearance carries the eye nicely from the base to the apex and weather vane, giving the inspirational effect desired by the designer. Inspiration and aspiration are the basic principals sought for in design of steeples, so well accomplished in this steeple.

"As the island is relatively flat, steeples are extremely important in relieving this aspect by forming motifs of verticality. They enhance the views especially from the commons and harbor."

The Pacific National Bank has received nearly 300 donations amounting to over \$7,000.

Recent donors are:

Mr. and Mrs. Stephen Gibbs; Peter Folger, San Francisco; Miss Josephine Congdon; Miss Helen M. Powell; L. F. Moynihan; Miss Mabel Foote Weeks, New York; Lawrence J. Tillman, New York; Dan Wright,

Frederick, Md.; Col. and Mrs. Livingston Watrous, Washington, D. C.; William F. Hunnefeld, New York; Helen Olcott; Misses Helen and Georgene Davis, New York; James M. Brown, New York; Mr. and Mrs. Barret Wendell, Chicago; Mr. and Mrs. Joseph Mayo, Sr.

James Watts and family; Virginia Nichols Wilking, New York; Mrs. Irene J. Smith; Mr. and Mrs. Clarence A. Bunker, Wellesley Hills, Mass.; Mrs. E. C. Ricketts, Lawrence, Kan.; Miss Elina Loines, Winter Park, Fla.; Mrs. Katherine Stanley-Brown, Washington, D. C.

Miss Isabel F. Starbuck, Chatham, Va.; Herman E. Riddell, New York; Frederick S. Lee, Washington, D. C.; Marion Dunham; Mr. and Mrs. Harry T. Groves, New Bedford; Mabel E. Frank; Mrs. Grace E. Hutaff; Mrs. Eva Howe Stevens, Ithaca, N. Y.; W. B. Willcox, Ann Arbor, Mich.; Ruth W. Larkin, Derby, N. Y.; Russell C. Squires, and all the Tristram Coffin descendants of Somerville, Mass.; J. Bruce Bredin, Wilmington, Del.; Alice C. Murray; Past Noble Grands Club; Mrs. George W. Morgan, New York; Rev. Melville B. Gurney, Plymouth, Mass.; Mr. and Mrs. Benson Chase; D. H. Robinson, Cincinnati; Marguerite J. Wangler, Princeton, N. J.; Elizabeth C. Jellis; George E. O'Neil, Boston, Mass.; Mrs. Stephen Grant Sone, Pleasantville, N. Y.

Curtis C. Page, Des Moines, Iowa; Charlotte C. King; Oswald A. Tupancy; Mrs. George E. MacDonald; Hazel M. McHugh; Mr. and Mrs. Henry Coffin; D. J. Hardenbrook, New York City; Ann A. T. Titus, Villa Nova, Pa.; John M. Bovey, New York City; Hazel Hutchinson, Medford, Mass.; Mrs. Robert W. Clark; Mrs. Dorothy S. Adshead; William Waine & Sons; John and Agnes Haas, New York City; Mrs. Evarts W. Pond.

Feb. 10, 1961

JB 7. 27, 1961



Photo by S. Day
The construction of a new steeple on the First Baptist Church is proceeding at a fast pace. The base is well defined in shape and size.

FEB. 9, 1962



The steeple was hoisted into place on the First Baptist Church last week. It is an inspiring sight to see the church intact once again. Contractor Mike Lamb has done an excellent job in the reconstruction of the steeple.

MAY 9, 1962



Photo by S. Day
Participants in the dedication of the re-built belfry and steeple of the First Baptist Church gather on the church lawn before the Sunday afternoon service. Front row, left to right, Rev. Glen R. Schwarz, First Congregational Church; Rev. Sidney D. Cahoon, host pastor; Rev. Paul L. Sturgis, Executive Secretary, Massachusetts Baptist Convention; Rev. Bradford Johnson, St. Paul's Episcopal Church; Rev. Samuel A. Walker, Centre Street Methodist Church, and Rev. William R. Reid, Unitarian Church. In the rear are, left to right, George W. Jones, President of the Nantucket Historical Association and advisor of the project, and Michael Lamb, contractor who rebuilt the steeple.

JUNE 8, 1962

Christian Science

Christian Science in Nantucket.

Editor of The Inquirer and Mirror.

During several visits to the island the writer has felt like inquiring of The Inquirer and Mirror if Christian Science be admissible in Nantucket. In what we take to be the whole civilized world, there has been manifested the principle of development and of progress in Christian Science. It is strange that the intrinsic unity that unites Christian Scientists everywhere should not be visible in this grand resort. Is it fear of coming to the front which keeps many an honest and noble mind in bondage?

Why should not the golden grain of Christian Science truth be sown in Nantucket? If there is no local C.S. organization, why may not the summer C.S. visitors register at the Inquirer and Mirror? A Christian Science nucleus for summer C.S. colonists might thus be formed on this isle of the sea.

"Where two or three are gathered together in my name, there shall I be in the midst of them," is the exclusivism of the Christ.

This sacred promise is regardless of sect. Why shall not the bonds of customary servitude be broken by freeing the spirit of Christian Science gospel? By the mutual aid and companionship of visiting Scientists a C.S. nucleus could be formed in Nantucket.

The writer can see no reason why Nantucket should not develop Christian Science Christianity, both for Christian Science worship and as a source of social companionship. The Divine principle of Christian brotherhood which dwelt in Jesus is eternal, and should be co-extensive with Christendom. If we keep the brotherhood of Jesus constantly in view, we shall move unshackled in the open ocean of Christian tradition. If we hold fast fellowship with Christian spirits, we are part of the stream of Christian unity as it rolls uninterruptedly through eighteen centuries, in spite of rocks and quick-sands.

Summer Visitor.

Christian Science services will be held Sunday mornings at 11 o'clock, and a Testimony Meeting will be held on Wednesday evening, August 7th, at 8.00 o'clock, in Willard Hall, Gardner street.

Christian Science Services

are held informally by members of the Mother Church, The First Church of Christ, Scientist, Boston, Mass., at Odd Fellows Hall, 11 Centre Street, Nantucket, Sundays 11 a. m. , Wednesdays 8 p. m., Testimony Meeting. Reading Room open week days, 3 to 5 p. m.

All are cordially welcome.

Christian Science Services

By members of The Mother Church, The First Church of Christ Scientist, in Boston, Mass.

Sunday Morning at 11 o'clock

Wednesday Evening, Testimony Meeting at 8 o'clock. Reading Room, open daily, except Sundays and Holidays, from 2 to 5 p. m.

11 Centre Street Odd Fellows' Hall

FREE LECTURE ON CHRISTIAN SCIENCE

BY

William Duncan Kilpatrick, C. S. B. of Detroit.

Member of the Board of Lectureship of The Mother Church The First Church of Christ, Scientist, in Boston, Mass.

Given under the auspices of First Church of Christ, Scientist, New Bedford, Mass.

AT

THE ATHENEUM

NANTUCKET, MASS.

SUNDAY AFTERNOON AUGUST 15, 1926

AT 3 O'CLOCK

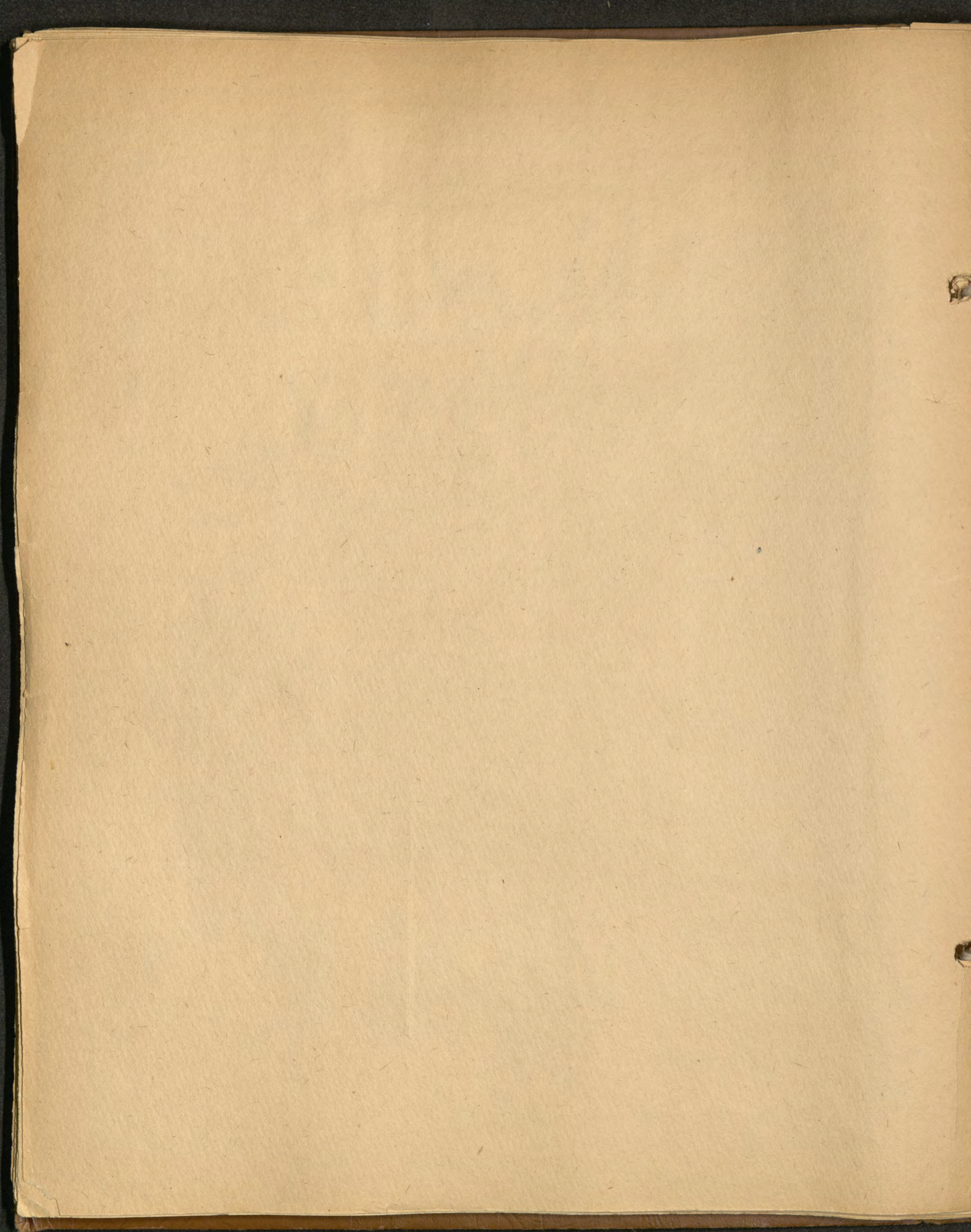
You and your friends are cordially invited to attend.

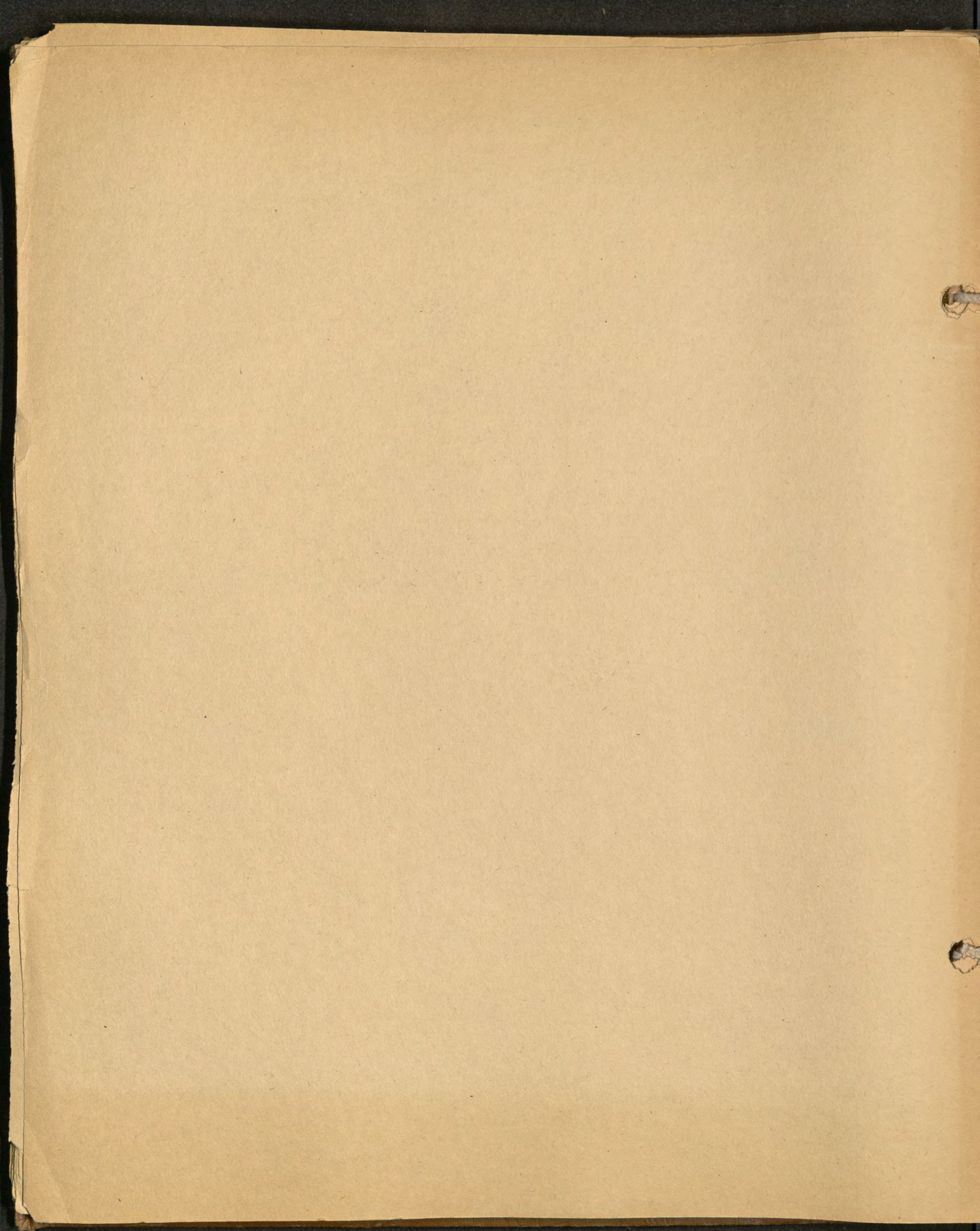
CHRISTIAN SCIENCE SOCIETY NANTUCKET, MASS.

A Branch of The Mother Church,
First Church of Christ, Scientist,
Boston, Massachusetts.

Sunday Services at 11:00 a.m.
Wednesday Testimony Meetings at 8
18 Federal Street
Reading Room
Open Monday, Wednesday and Friday
2 to 5 p.m.
All are Welcome.

Christian Science Society, Nantucket, a branch of the Mother Church, the First Church of Christ, Scientist, Boston, Mass. Services 11 a. m. Sunday and 8 p. m. the first Wednesday of each month, 8 Gardner St. Reading room open 2 to 4 p. m. Sunday and 2 to 4 p. m. the first Wednesday of each month.





First Congregational Church

Ancient Church Document.

A document one hundred and twenty-five years old has come to light in a most curious way and after having been for the greater part of this time in the possession of other than its proper custodians, the old paper is to be restored. This is a document that relates to the early history of the Congregational church in Nantucket. The paper was found upwards of a hundred miles distant from the island, in the attic of an ancient house, and how it got there is impossible to tell.

What makes the recovery of the document of more than ordinary interest is the fact that it ante-dates the early schism in the Congregational churches of New England, a movement which resulted in the conservative and liberal wings of the church, the liberal wing afterwards withdrawing and becoming what was known later as the Unitarian church. This church movement struck Nantucket about 1812. At that date a large number of the wealthy and influential members of the North (First) Congregational church withdrew from the parent society and formed the Second Congregational church, now the Unitarian church at Nantucket. As one of the results of the separation the records of the original society were widely scattered and have been practically lost, so that very few of those relating to a date previous to the separation are in existence. The original society is said to have been in existence for a century before the division, but no records of that period exist except a few fragmentary memoranda.

Last year came the discovery of a very important document relating to this very period. Some time during the year the old house north of the Mattapoisett road, near the herring weir, was sold to James Kaine of Brooklyn, N. Y. The house had been known as the Lieutenant John Hammond house, but after the occupancy by any one of that name the property came into the hands of Deborah Ruggles and Abel Howes. It was the descendants of the latter who sold the property to Mr. Kaine. In the attic of the house the new purchaser came across an ancient chest or trunk. This, together with much other material in the old house, was offered at an auction sale during the year. The chest and its contents were purchased by William L. R. Gifford, a summer resident of Mattapoisett and librarian in the city of St. Louis. Mr. Gifford was formerly connected with the New Bedford public library. The contents of the chest comprised accounts and



The First Congregational Church, Centre street.

papers of Abel Howes and the son of Howes. Among the old papers was what was apparently a home made book relating to the accounts of some church parish. Thinking that it must relate to a Mattapoisett church, Mr. Gifford presented the book to Lemuel LeB. Dexter of that town. Mr. Dexter recognized at once that the names written in the book were not those associated with Mattapoisett. He saw many of the names were those particularly connected with Nantucket, and on the supposition that the book related to a church of that place Mr. Dexter presented the book to Henry B. Worth. Mr. Worth saw at once that the book must relate to Nantucket, and a little search on his part showed quite plainly that it was a book of accounts relating to the old Congregational society on Nantucket.

A question which no one seems able to answer is as to the manner in which the book came to be in a Mattapoisett house. The most reasonable solution is that, as it is known that in the time of Abel Howes there was considerable of a coasting trade between Nantucket and Mattapoisett, the book must have passed to Mattapoisett in this way. There were families named Hammond and Howes on Nantucket

and it appears quite likely that these families were related to the former owners of the Mattapoisett house, but lacking the name of the church treasurer at the time, it is impossible to trace the course of the book from Nantucket to the chest in the attic of the Mattapoisett house.

The book is about nine inches square, apparently home made. It contains about fifty leaves, upon which are written entries purporting to be receipts by a church treasurer of money paid by pew holders. These entries are on the left hand pages, while on the right hand pages are entries showing the disposition of the funds collected. There is nothing in the book to show by whom the entries were recorded. The entries all bear the date of 1784. The pew holders paying money number over ninety, and it is absolutely certain that the names are those of pew holders of the old Nantucket church. The book doubtless contains the names of all the adult members of the church and parish at that time. A number of the pew holders at that time were members of the parish forty years later, and descendants of all these pew holders have been connected with both the Congregational society and what is now the Unitarian society from the time of the separation in 1812.

The entries in the book are of interest other than that they throw some light on that period one hundred and twenty-five years ago. It serves as a partial census that must be accepted as correct without any doubt. It is also the earliest record of the church in existence. The receipts for the year 1784 show collections of 550 pounds and expenditures of something over 350 pounds. There are very few names of women contained in the entries.

The arrangement is that the book shall be restored to the First Congregational society at Nantucket and by them placed in the custody of the Nantucket Historical society to be placed in the society's fire-proof building.—New Bedford Standard.

For the Inquirer and Mirror.

Recently ancient documents have come to light, clearing up somewhat the obscure blank in the early history of the North or First Congregational Church. A list of baptisms recorded by Rev. Timothy White, and letters written by him, prove that he preached here from May, 1725 to 1750. As the clergymen officiating at these baptisms came from the main land, Mr. White must have been an unordained minister. He also received a commission from Boston as lecturer to the Indian churches, (Miacomit and Squam are places named,) and inspector of their schools.

These papers render it quite certain that the North Church was not organized till September, 1728. After his departure, we learn that up to 1755 the church had continued without a preacher.

Mr. White was a teacher, and a list of his pupils is still preserved. For further information, I refer any to an article by Dr. Quint, of New Bedford, in the October *Congregational Quarterly*.

H.

Nov. 22, 1872

When Congregational Church Was Dedicated in 1834.

At the service in the Congregational church, last Sunday, the pastor, Rev. Charles A. Ratcliffe, read extracts from a diary kept by the Rev. Thomas Robbins, who was pastor at Mattapoisett in 1834. Mr. Robbins came to Nantucket at the time of the dedication of the present Congregational church building eighty-four years ago, and in his diary he chronicled the details of his visit, which furnish interesting reading after the lapse of years. The extracts follow:

November 3,—Very pleasant, did errands. Wrote. At evening attended the monthly concert. After which rode to Fairhaven and tarried at Mr. Gould's.

November 4,—In the morning took the steamboat with several ministers and many other passengers and sailed to Nantucket. A pleasant day, but a good deal of wind and a rough sea. Suffered much from seasickness and was unable to be up most of the day. Very feeble. Kindly received by Mr. Mason and his family. At evening preached in the old meeting-house to a large assembly on Luke, IX, 30-31. Spoke with considerable ease.

November 5th—Am quite relieved from my stomach sickness, looked at the new meeting house. It is a very fine one and stands on a commanding and beautiful site. Mr. Burt (1st Cong. NB.) preached in the forenoon. Mr. Richmond (of Dartmouth) in the afternoon, and Mr. Mason in the evening, taking leave of the old house. Took tea at Mrs. Dunham's, late of Mattapoisett.

November 6—The meeting-house was dedicated. A numerous and thronged assembly. Mr. Holmes, (NB) preached well. Mr. Pratt of Barnstable made the dedicatory prayer. Nine ministers were present from the main. The new house and the occasion seems to be gratifying to the whole town. The congregation was much pleased with the presence of so many ministers. They had fine music. Afternoon attended the auction sale of the pews. They sold about seventy very well. Walked out. The town appears well. Mr. Fowler, (Fall River) preached in the evening, and we had a prayer meeting at sunrise. I was well accommodated at Mr. Mason's.

November 7th—Attended the morning prayer meeting. Mr. Cobb preached in the forenoon. Mr. Burt in the afternoon, and Mr. Gould in the evening. After the evening sermon we had a prayer meeting and an address to youth and children, separately. Meetings full and serious. Had a pleasant visit at Capt. Alden's. Paid for pamphlets 50 cents. Up late.

November 8th—All the ministers excepting me went off on the boat in the morning. Walked with Mr. Lincoln, the former minister here, and visited persons and places curious and interesting. There are many curiosities here of articles procured by their ships, but few old books. Drank tea at Mr. Mitchell's. There is great frugality, industry and neatness in this town. At evening we had a full meeting, and I preached without notes on Matt. IV, 22, etc.

November 9—Preached in the morning on Job, VIII, 13, afternoon on Luke XXII, 15. Mr. Mason assisted in the exercises; after the afternoon service we had the sacrament. About four-fifths of this church are females, and a part of the men are at sea. Whole number about 150. Preached in the evening to a full house on Romans II, 4. After which attended with Mr. Mason a stated meeting of the Sabbath School teachers. At noon went to the Sabbath School. Large and well instructed. Not greatly fatigued.

November 10th—The State Election. Here it is an animated holiday, there were about six hundred voters, and seven-eighths Whigs. Made calls, dined at Mr. Parkhurst's. Received some small and very acceptable presents. Went up the tower of the new meeting-house to the observatory. A fine prospect. Drank tea at Mrs. Coffin's. She is the daughter of Gen. Goodwin of Plymouth. (Mrs. Gardner Coffin). At evening a meeting of the youth and bible class in the vestry. Spoke considerably. The pews of the meeting-house have sold well. Mr. Mason and his people think the visit of the ministers here done them much good. Purchased of the church, through Mr. Mason, Baxter's Practical Works, four folios, for \$16. Paid toward them \$5. It is a very valuable work. There has been no frost here this fall to kill vegetation.

November 11th—Received many thanks for my labors and visit here. Took the steamer in the morning and came to Bedford. My expenses are defrayed by Mr. Mason's people. A latter part of the voyage the sea was rough and I was quite sick. I bless God that I have taken this journey.

July 6, 1918

The North Church Bell.

The original bell that hung in the North Church tower was supposed to have become cracked and the present bell was purchased to succeed the old one, which seemed to have outlived its usefulness. The old bell, however, was sold to New Bedford church people, when the old Liberty Hall on the corner of Purchase and William streets was first erected for religious services. The bell continued to serve the people of New Bedford until it was melted by the fire which consumed the old wooden Liberty Hall. Just how it happened to have been condemned in Nantucket and afterward performing so well in New Bedford, was never satisfactorily explained.

March 16, 1911



THE CONGREGATIONAL CHURCH. BUILT IN 1834.

Interesting Exhibits at the Sale in Old North Vestry.

There was a large attendance at the annual sale and luncheon given in the Old North Vestry on Tuesday by the Ladies' Union Circle. There were some interesting exhibits loaned by Nantucket families, which brought forth much favorable comment. These included the following:

Large Doll.—Bought in Paris by Mrs. August Belmont, who dressed it in London. It was brought to Nantucket by the artist Eastman Johnson, who purchased it for his daughter, Ethel. Given by Mr. Johnson to Mrs. Sevens 45 years ago. Exhibited by Mrs. Addison Winslow.

Bedstead and Doll.—Made on the whaleship *Young Hero* by Capt. Samuel Wyer. "My name is Mehitabel, Elizabeth Bent. Around Cape Horn I often went. And now my travels are long gone by. And I long to stay with you 'til I die."

Dropleaf Table.—Made by Alexander Swain. Loaned by Mrs. Alice Coggeshall Sawyer.

Swell-front Bureau, with Swinging Mirror.—Made by Charles Jenkins. Loaned by Mrs. Robert Appleton.

Fireplace.—A facsimile of one in Mrs. Ditmars' house, containing brass andirons and tiny iron pot. Made in 1842 for Marianna Coffin, Mrs. Ditmar's mother.

Doll's Bureau, inlaid with pearl and with ivory knobs.—Owned by the late Sarah Hobson Gardner. Loaned by Mrs. Hattie Anderson.

Doll, 100 years old.—Owned by Susan Bunker Pease, Loaned by Mrs. Hattie Anderson.

Doll's bureaus, cradles, chairs, fans, dresses, gloves, etc., made aboard whaleships.

Book for Little Folks, 1 by 2 in.—Loaned by Mrs. Ralph Bartlett.

Furniture, etc., loaned by Elliot B. Hussey, Mrs. William C. Brock, Mrs. Calvert Handy, Miss Grace Brown Gardner, Mrs. Phebe C. Small, Mrs. Albert B. Pitman, Mrs. Emma F. Hayward, Mrs. Thomas H. Giffin, Miss Emma Cook, Mrs. Grace Hutaff.

THE BANQUET SCENE AT DEDICATION OF THE NEW PARISH HOUSE



This picture is a reproduction of the flashlight photograph taken by Pivrotto on the occasion of the dedication of the Congregational Church's new parish house and recreation hall, Wednesday evening, December 16, 1936. Many of the faces in the centre and immediate foreground will be easily recognized; others in the distance may not be quite as clear; but the picture gives a very clear idea of the interior of the new hall on this memorable occasion.

Owing to the location of the camera when the flashlight was taken, a large part of the assemblage was not included in the photograph, which condition could not be avoided. It is certain that those not included in the picture had just as pleasant an evening as others and the fact that they did not "get into the picture" probably will not detract from the interest manifested in the dedication.

Congregational "Parish House" Dedicated on Wednesday.

The new Parish House and recreation hall of the First Congregational Church was dedicated Wednesday evening in the presence of over three hundred parishioners and invited guests. The dedicatory service was preceded by a banquet in the new hall, with 245 persons sitting down to enjoy the turkey dinner that had been served by the young women of the church.

The dedication of such a structure was the culmination of the hopes and dreams of many in this community for several years—especially by those connected with the North Church—a realization that there should be some recreation hall where the young people might unite in healthful sport and pleasure, especially in the winter months.

In less than a year after the Rev. Fred D. Bennett took over the pastorate of the Nantucket church, the recreation hall has become a reality—the result of united effort under his leadership, backed by the generous support of the parishioners and summer residents who are interested in the Congregational Church and are willing to render material assistance in the work which it is doing for the community.

Shortly after 6:30 p. m. the assembled parishioners and guests listened with bowed heads to the invocation, given by the Rev. Raymond Spears, pastor of the Methodist Episcopal Church. Attention was then paid to the following menu:

Cranberry Cocktail	
Mashed Potatoes	Turnip
Roast Turkey	
Brown Gravy	Dressing
	Rolls
Ice Cream	Coffee

The banquet was prepared and also served by the Harmonious Hustlers, with Mrs. Alcon Chadwick as Chairman. Everyone expressed a full satisfaction with the tasty meal.

The dedication service then took place, the program being as follows:

Hymn	Tune, "Marion"
Invocation	Rev. Thomas F. Daley
	St. Mary's Catholic Church
The Lord's Prayer	
The Doxology	
Presentation of Keys	Leroy H. True
Chairman, Building Committee	
Acceptance in Behalf of Church	
	Alcon Chadwick
	Clerk of Church
Address	Ralph M. Timberlake
Hymn	Tune, "Germany"

The Rev. Mr. Bennett extended a welcome to the gathering, and then introduced Roy H. True, Chairman of the Building Committee, whom he described as the "man who worked the hardest during the entire project, and for whose loyalty to his job the members owed a debt of gratitude." Mr. True stepped forward amid much applause.

In presenting the keys of the new building to the Church, Mr. True said in part:

"It still seems as though this building is yet a dream. I can hardly believe that it is actually finished and that we are enjoying it tonight.

"But it is here—and it has been made possible by all the committees who have worked so hard for it. I want to take this opportunity to thank the members of my committee for the way they have helped. Early in the summer, when all of us were busy with our personal business, Elmore Swain made the first draft of the plans and specifications, to be submitted to contractors. Then Ralph I. Bartlett has kept in close touch with the work. No matter what evening he was called for a conference, he would not hesitate to come, always saying 'The Church comes first.'

"Of course, there are bound to be criticisms—and we expect our share of them. We realized that it would be impossible to contact each and every member of the parish, ask for suggestions, and then try to please them. And so we went ahead, drew up the plans, and awarded the contract to the lowest bidder, who happened to be Mr. Hiram Macy.

"We are especially grateful for the co-operation of the Finance Committee—Miss Cora Stevens, chairman, George Haddon and Arthur Williams. It was Miss Stevens' earnest wish to have this building completed free of debt. But alterations were necessary as the work progressed, adding to the cost. Yet, she never complained, and was in accord with the changes, saying, 'We'll raise the money somehow.' I tell you, it was a great help to realize that the finance committee was so co-operative.

"Anything that is said about this building cannot be complete without mentioning the man who is chiefly responsible for its erection. It was at his suggestion that the project was undertaken. He supplied the incentive and we caught the spirit of his ideals. Because of this fact I believe it will be particularly fitting if the Church, in its wisdom, names this building Bennett Hall."

Spontaneous applause resounded throughout the hall at the suggestion. When Mr. True took his seat a few minutes later he, also, was accorded vigorous applause for his well-worded and splendidly delivered remarks.

* * * * *

Alcon Chadwick, Clerk of the First Congregational Church, accepted the keys in behalf of the members. He congratulated the committees upon success of their hopes and endeavors, at one point, saying:

"The Church is not unmindful of the many hours of labor which have been devoted to this project, also the worry and thought that went into the construction of this building. It feels deeply grateful to the many friends whose financial contributions made it possible to carry on the undertaking. Realizing that mere words are inadequate let me say, in behalf of all the members, 'Thank you.'"

"In looking back over the history of First Church, I find that when the large church structure was erected in 1834 it cost \$8,000—approximating in cost that of this building. Of this sum, \$1,000 was given by the Church and the remaining amount was raised by sale of pews. By the way, pews must have been costly in those days.

"Appreciation is to be expressed, also, to Mrs. Emma Hayward, who, as chairman of the chair committee, saw to it that the money for the purchase of 300 chairs was raised. Her slogan was, 'Buy a chair for the new Parish House,' and it has become a successful one.

"I would certainly be remiss if I did not mention the name of our pastor, Rev. Fred D. Bennett. It was this structure that he dreamed of when he first came to Nantucket and First Church. He visualized a building where recreation and play might find an outlet. He organized the project for the use of the Point Breeze dining hall last winter and, encouraged by the success of that, he went ahead with plans for this building. He truly has given us an example of what may be accomplished through Christian leadership, and we owe him a great measure of gratitude.

"In closing, I would like to say that the goodness of God has been manifested to us in this Church this past year."

* * * * *

The Rev. Mr. Bennett then arose to announce that this year marked the 225th anniversary of the founding of the Congregational Church on Nantucket, for in the year 1711 the Old North Vestry was built. In the year 1834, one hundred and twenty-three years later, the present church was erected, and that this year demonstrated that First Church was still expanding.

"With this steady growth," he said, smiling, "one hundred years hence our grandchildren will have to fill in that plot we have left in the back of the Vestry."

The Rev. Ralph M. Timberlake, who was to be the speaker of the evening, was then introduced.

"As Congregationalists," stated Mr. Bennett, "we have a few disadvantages inasmuch as we have not been able to contact all the members of our denomination. Tonight, however, we are closer to Congregationalism than any other Church in the State, as we have with us, as our speaker, the Rev. Ralph M. Timberlake, President of the Massachusetts Congregational Conference."

* * * * *

"I count it a great honor to have a part in this dedicatory celebration," began Mr. Timberlake. "It is also a great pleasure for me to be able to represent all your sister churches throughout the State. I know that they join with me in offering sincere congratulations for the successful culmination of your hopes in this, your new Parish House.

"Among these churches there are some older, and many younger than yours—but there are none with a stronger spirit of co-operation. Many of them have parish houses, but none any newer than yours. All of them have worthy pastors—but none more worthy than your own.

"Surely, if I had the power I would like to transmit some of the loyalty and affection you feel toward him to the mainland and instill them in other congregations. For, even though I have not been on Nantucket long, I recognize the deep regard that all of you feel toward him. This very building is a proof of your loyalty and co-operation.

"Not so long ago I knew of a young minister who was doing a good work in a large Boston church. He was doing so well that I was surprised to learn that he wanted to come to a place called Nantucket. But now that I have come here, to witness the response that has attended his effort in your behalf, I know that his vigor, his friendship and loveable qualities have not been in vain, and that you have responded in kind, with your vigor, your friendship, and your splendidly wholehearted co-operation.

"I haven't been long in the Bennett household, either, to realize that you also owe a great deal to Mrs. Bennett.

"I know that you are going to get a great deal from this building. Here you may mingle together, enjoy your play and recreation, experience the real sociability that comes from common effort.

"You are going onward. Your pastor has mentioned that this year is also the two hundred and twenty-fifth anniversary of the founding of the church on the island, the one hundredth anniversary of the building of the large church next door. Tonight, you mark a new step onward, you are entering a new phase in the life of your church. In carrying forward the spirit of the Christian church, you will find new life, new joys, a new loyalty and devotion.

"And so, I bring you not alone the congratulations of your many sister churches, but bespeak for them the real joy that they feel in your well-deserved success."

The dedicatory address, which was then delivered, showed that Mr. Timberlake was not only a forceful speaker but one who could adapt himself to any impulse that might be fitting to the occasion.

"I had a speech prepared for this evening," he said, "but I have not given it. Something of the joy you are feeling tonight has made me talk on that alone. But I will say something about this speech of mine."

Taking as his topic the couplet: "Like a mighty army moves the Church of God; Brother we are treading where the Saints have trod," from the familiar hymn "Onward Christian Soldiers," Mr. Timberlake gave an inspiring address on the influence of the lives of the Saints. He dwelt only briefly on the historical significance of the travels of the famous St. Augustine, and Peter and Paul, telling a little of their living and their contributions to the Christian Church.

"These Saints have meant everything to civilization," he reminded his listeners. "They went out, across the known world to preach the gospel. They found an old dying world and left a new one whenever the people listened. The way in which they lived—practicing the tenets which they so vigorously preached—changed the entire course of human affairs.

"Today, do we follow where they tread? Those who worship in this, or in any Christian church, will find a new life if they do so."

* * * * *

The beautiful Seth Thomas electric clock, which hangs on the wall, is a gift to North Church from the Young People of Union Church, Boston, in appreciation of their visit here to the island. The Church expresses its gratitude to them.

The Church, too, expresses its gratitude to those who have helped in the construction of this building, for their generous gifts of money and skillful labor, and especially to the committees under whose direction the money was raised and the building erected.

* * * * *

Following the exercises many in the gathering accepted an invitation to inspect the building, as well as viewing the showers and lockers which have been built under the old Vestry. On every hand nothing but praise was heard, and the members of the building committee, the contractor, and others closely connected with the undertaking were personally congratulated upon their efforts.

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Brief Description of the Building And Its Construction.

The details of the campaign for funds to build the Parish House have already appeared in the columns of *The Inquirer and Mirror*, as well as various reports of the progress of the same. During the past three months, when the building was erected, many have visited it and expressed a surprise in its appearance.

From any vantage point, the passer-by notices that the structure does not in any way detract from the Church proper. It snuggles down into the hill on the north side of Beacon Hill, next to the church, and because of this low appearance conceals the fact that it is quite a substantial building.

Excavating began the actual work of construction. William Voorneveld's men dug down seven feet into the hill and carted away the soil. Workers, with wheelbarrows, shovels and ambition pitched in to help.

Following the announcement of the specifications sealed bids were received and contracts were awarded to Hiram W. Macy for the carpentry, John C. Ring, the masonry, Ralph I. Bartlett, the plumbing, and Robert Blair, the electric wiring and lighting.

John C. Ring's masons laid a bed of concrete into this excavation, the sidewalls being six feet in height. Plans were drawn by Alfred Shurrocks, architect, and following the awarding of the contract the work began immediately after the masons had finished.

The main hall is 107 feet in length, and 32 feet, 6 inches wide. Entering on the level of the ground, at the east end, one finds himself on a balcony, which slopes gently to a number of steps leading to the spacious main floor. This balcony is 20 feet by 32 ft. 6 inches, and seats 74 people.

The main hall has a seating capacity of three hundred. It is ideally adapted for plays, basketball games, and other forms of recreation and play. The lights are of a modern type that are cleverly set into the ceiling, and the windows are high in the wall. The hall is eighteen feet high. Walls and ceiling are covered with celotex, with a matched board sheathing, six feet high, all around the walls.

The stage is at the west end of the room, having a 21-foot opening and an inside dimension of 16 x 14 feet. The curtain is blue, with a gilded band across the bottom, and the backdrapes are a light brown tint in color. Two sets of steps lead up to it. Footlights complete the equipment.

The floor is laid on joists that are set on the cement foundation, making a particularly rigid piece of construction. Air pumped in or out of the opening between the floors helps keep the space free of moisture. One of the latest types of gas-heating equipment heats the building.

The space under the balcony makes a handy cloak room, while under the stage is a storage place for the chairs.

At the rear of the building, on the west side, is a new kitchen, twenty-two feet long, running the width of the main hall. This places the equipment and facilities in a much more advantageous position for the ladies.

* * * * *

Former Missionary Visits Wareham

By FLORENCE S. OTTKE
Standard-Times Correspondent

WAREHAM, Jan 2—Mrs. Charles A. Ratcliffe of Nantucket, 87-year-old missionary, is spending the Winter at Swifts Beach with her daughter, Mrs. Edith Nason. In a reminiscent mood she recalled some of her experiences as a missionary on the West African coast, where she went in 1886 and served under the direction of Methodist Bishop William Taylor. The station to which she was assigned was in St. Paul da Loanda in Angola, a Portuguese province.

After deciding to become a foreign missionary, the former Frances Cummings spent a great deal of time convincing her father and gaining his consent to enter that field. At 19 she sailed from New York for Liverpool, England. With other members of her party she remained in that city for three days and left Oct. 13, 1886 by boat and arrived in St. Paul da Loanda on the West African coast Dec. 2.

The 10 young missionaries were all going to the same mission, but to different stations. "St. Paul da Loanda is located about 24 hours south of the Congo on the West African coast," Mrs. Ratcliffe pointed out.

Married Missionary

The Rev. Charles A. Ratcliffe, missionary in West Africa, had been sent to England on mission business by Bishop Taylor and to meet the American missionaries in Liverpool. He returned to West Africa with them.

While aboard ship he held classes in Portuguese, the language used in the country to which they were headed. A romance developed and Miss Cummings became the bride of Mr. Ratcliffe the following January. They were married in the British consulate with members of the mission as guests at the wedding.

Mrs. Ratcliffe assumed her position as head of the mission and began teaching school immediately on her arrival at the mission, where she remained for two years. Mr. Ratcliffe built the mission station there.

"We lived in tents for three months," Mrs. Ratcliffe recalled. "Our tents were pitched under the tamarind trees, so my husband could be near the workmen and direct the construction of the building. We ate rice and apple sauce and drank African coffee for breakfast every day. Later our meals were prepared by our regular cook, but that was when the house was built."

Snake Intrudes

Mrs. Ratcliffe mentioned one of her first alarming experiences soon after she became settled in her new locality. It was the first time she heard the piercing cry, "Cobra!" That was while she was living in a tent and she experienced all the horror of the unprepared stranger. She later learned it was a very small, harmless snake. Then she found out

the natives cry out and call reptiles of all sizes cobras.

Her husband was interested in developing the agricultural resources of the area. "It disturbed us to observe the native women, each with a child on her back, carrying large baskets of soil on their heads, as the only means of transportation. My husband sent for some wheelbarrows as a means of lightening their burdens. When they came, the men filled them with dust and the natives carried wheelbarrow and soil on their heads," she said.

She spoke of the great tropical beauty of the place in those days long ago. A public garden was the center where a military band gave band concerts twice a week.

"We heard hyenas at night. I was the only American in the city at that time and I stood and watched the first railroad built across Africa," she said. Mr. and Mrs. Ratcliffe were forced to leave Africa for the sake of Mrs. Ratcliffe's health. After they returned to the United States, they reported regularly to the Mission Board for reassignment in the foreign mission field, but Mrs. Ratcliffe's health would not permit them to return to their work in Africa.

Served in Mattapoisett

During Mr. Ratcliffe's clerical life he has served as pastor of churches in Maine and Massachusetts. Their eldest daughter, Mrs. Herman Driggs, was born in Maine. In 1893 Mr. Ratcliffe accepted a call to the church in Mattapoisett, where their second daughter, Mrs. Nason, was born. They later served a church in North Attleboro, and for 16 years Mr. Ratcliffe was the pastor of a church in Norton, where their daughters were graduated from Wheaton College.

In 1917 Mr. Ratcliffe went to First Congregational Church, Nantucket. "It is referred to as the Old North Church. It was founded in 1711; the old vestry of the church is still in use," Mrs. Ratcliffe said. Mr. Ratcliffe remained there until his death in 1927.

Mrs. Ratcliffe was born in Boston, the daughter of Charles W. Cummings and Frances (Hayes) Cummings. Following her mother's death, she resided with her family in Reading, where she was graduated from high school and later returned for post-graduate work. Then she left to become a missionary.

She is a very loyal resident of Nantucket, where she has continued to live after her husband's death. "The first time I went



—Standard-Times Staff Photo

MRS. CHARLES A. RATCLIFFE

there was in 1897, when we visited in Nantucket during my husband's vacation," she said. From that time on she spent her vacations there with her family.

Active in Church

Mrs. Ratcliffe has always been active in church work and she continues her active interest in several organizations in Nantucket. For nine years she was the regent of Abiah Folger Chapter, D.A.R., and she is now the chaplain. She was a charter member and later life membership was conferred on her by Sherburne Chapter, OES, where she is now the chaplain. She is a member of the Mayflower Descendants Society.

Spending the Winter with her daughter, Mrs. Mason, in Wareham, she has just returned from a Yule visit with her son-in-law and daughter, Mr. and Mrs. Herman Driggs in Westerly, R. I.

She enjoys reading and doing handwork. She assisted her daughter making doll clothes for a friend's small daughter as a part of her Christmas gift to the child. They made an extensive wardrobe for the doll.

Mrs. Ratcliffe has a delightful

sense of humor and enjoys her callers. She attends church in Wareham regularly and she is in remarkably good health.

Half a Century in the Sunday School.

MESSRS. EDITORS:—

"Those whom we cherish may not all attain
A crown so bright that the whole world can view;
But is it not a diadem to gain
The having been a glory to a few?"

It is refreshing to turn aside for a while, from the dark frauds and corrupting shifts of men whose sole aim in life seems to be temporal power, or worldly fortune, and enter the green pastures of a serener nature. It is a blessing to know that there is a higher life; that our human hearts can be lifted into the enjoyment of an inheritance which fadeth not away.

Look along a line of service in the Sunday School, reaching through fifty years! We may well pause to contemplate it. It is a work not to be comprehended at a glance. I refer respectfully to Mrs. Hepsibeth Edwards, of the North Congregational Church in this town. Truly her Christian benevolence has wrought out its prophecies in deeds; her careful words of humble teaching still live in memory, like "apples of gold in pictures of silver."

Let those who cry out vainly against the Sunday School, or who presume to discourage the abiding faith of its few laborers, take heed of this remarkable instance of golden constancy. May the Sunday School, that nursery of the Church, be defended against any and all unjust aspersion, or uncharitable assaults.

The recent State Sunday School Convention held at Worcester was a vigorous and noble evidence of a great Divine mission in the willing hands of the Evangelical Sunday School Teachers of Massachusetts. I believe with Rev. Dr. Vincent, that the pulpit has its office in "public proclamation and fervor;" but I believe also, that the Sunday School, with her simple yet beautiful devotional exercises, her sacred songs, her more than hallowed associations, has a very important office in the economy of Church government. Rev. Dr. Murdoch said in Convention: "The importance of the Sunday School must not be underrated. Her great and good results are too apparent to be doubted. Children can never be blessed and holy, until as the result of proper teaching, they learn to love and do for others, as they would others should do unto them. The associations must be comely, serious, attractive and elevating."

I would not complete this all too brief allusion to a subject which lies very near the hearts of all who love Christianity, without referring to the devotion of our resident townswoman, Mrs. Edwards. I remember that, while a little boy, just as the door was closing, she led me to a seat under the rafters of the old North Vestry. (Those ancient beams! to my childhood's eye they were wonderful. What curious thoughts I associated with the strange builders who hoisted them into their places!)

Down through five decades of years, she has moved, leading us, children of the Sunday School, to the Saviour. Her consistent walk and conversation sounded in our ears the music of "The old, old story." Not always in the sunlight; dark shadows of bereavement crossed her pathway many times; yet through grace given unto her, she followed ever in the Master's steps. Blessed service of half a century! Well may she stop and rest by the wayside. Divested of all pomp or parade, she has comforted the poor and lowly; and her garment, purer than the embroidered robe of priest or bishop, is the ornament of a meek and quiet spirit.

The good move on. The way is not all dark,
To those who follow Him with willing feet;
The Master's passing by, and we may mark
His footsteps where our grief and gladness meet.

The City of our God is built on high;
Not made with hands the house our spirits seek;
The Bishop of our souls will hear our cry,
And bless the meek—
All lowly followers in faith and fear:
To such, indeed, His love is ever near.

To all who labor in the Sunday School, let this faithful ministry of one in our very midst, be an incentive to continue. There are teachers in our Churches still loyal to their responsibility. Let not the fact that their numbers are small, count for anything against an institution so glorious in scope and results. Let me close with my most earnest wish for the perpetuity of the Sunday School connected with any form of the Christian Church, whose spirit is to bring peace on earth, good will to men; I hope there will be no lack of moral courage to defend the Christ-like zeal and patience of any devoted Sunday School teacher.

A. E. J.

The Union Circle Will Observe Its 100th Birthday.

The Birthday Tea of the Union Circle of the Congregational Church will be held in the Vestry, Tuesday, January 8, at 2 p. m.

Mrs. True, Mrs. Fordyce and Mrs. Gray will present a musical program. There will be a history of the Circle by Mrs. Clara Norton and reminiscences by several members. Mrs. Adolph Ekdahl, Secretary of Women's Work of the Massachusetts Conference, will be the speaker of the afternoon.

Mrs. Frank Ramsdell and her committee will serve tea in their usual efficient manner. All members of the Circle, both past and present, are urged to be present.

Successful movements often have simple beginnings. Such is the Union Circle of the Congregational Church of Nantucket.

The Inquirer and Mirror of January 10, 1846, carried this simple announcement: "Ladies of the Congregational Church met Tuesday, January 6, and organized the Ladies' Union Circle."

Perhaps no one realized at the time that this organization would carry on its work successfully for one hundred years and be a real factor in the life of the church and the community.

The first officers were called Directors. Mrs. Fearing, Mrs. William Rawson and Mrs. David Edwards were the leaders for the first four years. In 1851, Mrs. Edwards became first "Directress" and Mrs. D. N. Edwards second, with Mrs. Rawson the third. In 1852, Mrs. Justin Lawrence, Mrs. Samuel Mitchell, and Mrs. Samuel B. Folger were elected. In 1853, Mrs. William Whippley replaced Mrs. Lawrence, and the same three were again elected in 1854.

In 1855, Mrs. Edward R. Folger became the third "Directress," and 1856 it was Mrs. M. A. Folger. In 1857, the officers were Mrs. E. Whippley, Mrs. S. B. Folger, and Mrs. E. R. Folger; in 1858 Mrs. Hepsabeth Edwards, Mrs. Dea Folger and Mrs. Samuel Folger; in 1859 Mrs. D. N. Edwards, Mrs. Samuel B. Folger, and Mrs. Nancy Doane; in 1860, Mrs. Samuel B. Folger, Mrs. Nancy Doane and Mrs. Mary Ann Folger; in 1861, Mrs. Fearing, Mrs. Doane and Mrs. Dunham; in 1862, Mrs. Fearing, Mrs. Dunham and Mrs. Cobb; in 1863, Mrs. Fearing, Mrs. D. N. Edwards, and Mrs. H. G. O. Dunham.

These three held office until 1870, when Mrs. Hosmer, Miss Anna Cobb, and Mrs. John Chinery were elected and held office for two years. In 1872, Mrs. David Edwards, Mrs. Charles Rule and Mrs. John Chinery were elected; in 1873, Mrs. H. C. Crane, Mrs. Charles Rule and Mrs. H. Colesworthy; in 1874, Mrs. Joseph Folger, Mrs. Charles Rule, and Mrs. John Chinery; in 1875, Mrs. George Palmer replaced Mrs. Joseph Folger; in 1876, Mrs. Edward R. Folger replaced Mrs. Charles Rule; in 1877 Mrs. E. R. Folger, Mrs. Mary Folger and Mrs. Chinery were elected and served until 1885. Mrs. E. R. Folger remained as First Directress until 1888. The other two elected in 1885 were Mrs. P. A. Coffin and Mrs. M. Colesworthy.

In 1886, Mrs. Carrie Barney and Mrs. Susie Tracy replaced them; in 1887, Miss Lydia Folger and Miss Jennie Chase took office; in 1888, the officers were Miss Lydia Folger, Miss Jennie Chase and Mrs. W. F. Codd. In 1889, Mrs. Anna Hussey replaced Mrs. Codd and the same three held office until 1893.

Then Mrs. Myron S. Dudley replaced Miss Lydia Folger and that year for the first time the officers were called President and Vice-Presidents. The three officers served until 1897, when Mrs. Anna F. Rule became the President and served with the other two until 1899. In that year, Mrs. Mary J. Cook replaced Miss Jennie Chase.

These officers served for some years. In 1902, Mrs. Frederick W. Manning was added as Third Vice-President. In 1906, Mrs. Albert G. Brock became Fourth Vice-President. In 1909, Mrs. Eunice Brooks replaced Mrs. Brock; in 1912, Miss Mary J. Chase replaced Mrs. Manning; in 1913, Mrs. F. A. Sanborn became a Fifth Vice-President.

Mrs. Rule served as President for 18 years, and in 1915 became Sixth Vice-President. That year Miss Eliza Hussey was elected President, and Miss Sarah L. Macy became Fifth Vice-President. In 1916, Mrs. Albert G. Brock became Fifth Vice-President and Mrs. Kent Sanborn Sixth Vice-President.

In 1917, Mrs. Charles A. Ratcliffe was elected President and served for 10 years. There are no new names among the other officers until 1919 when Mrs. William H. Wyer was elected Third Vice-President, and that year there were only three Vice-Presidents. In 1924, Mrs. Emily Bunker became Second Vice-President. In 1927, Mrs. Evarts W. Pond replaced Mrs. Ratcliffe and Mrs. Frank E. Lewis became a Vice-President. In 1928, Mrs. Frank Ramsdell was elected a Second Vice-President.

The Society was incorporated on October 17, 1929. In 1934, Mrs. Ralph I. Bartlett became First Vice-President, and in 1935 she replaced Mrs. Pond as President. In that year, Mrs. Effie Coffin became a Vice-President. Mrs. Bartlett was President for two years and Mrs. Evelyn Bennett was elected Vice President in 1936.

In 1937, Mrs. William C. Brock became President, with Mrs. Bennett and Mrs. Ratcliffe as Vice-Presidents. They served two years. Mrs. Brock continued as President for six years. In 1939, Mrs. Ramsdell and Mrs. Paul Mathison were elected Vice-Presidents. They served with Mrs. Brock until 1943 when Mrs. Leroy H. True was elected President and Mrs. Ramsdell continued as Vice-President. In 1944, Mrs. Bond was added as a Second Vice President, and Mrs. True served a second year as President.

The present officers are:

President—Mrs. George S. Sutton.
First Vice-President—Mrs. Frank Ramsdell.
Second Vice-President—Mrs. Claude Bond.
Secretary—Miss Edith R. Sylvia.
Treasurer—Mrs. Hattie Anderson.

The Ladies of Union Circle Observe Centennial.

One year ago the members of the Ladies Union Circle of the First Congregational Church celebrated their 99th birthday and then and there began planning for their centennial observance, which has been held on January 6th at the Sunday morning service.

Their birthday tea Tuesday, January 8th at 2:00 p. m., in the Old North Vestry where the organization was born on January 6th, 1846. The old hymns sung by the mothers of the early days were used in the Sunday Service, both by the congregation and the choir.

The message on "One Hundred Years—What Next?" was given by Mrs. Sylvester Sutton, the President of the Circle. It was a survey and felicitation and a challenge that was heard by a large congregation.

There was an attendance of almost 100% of the resident membership of the circle and nearly a half hundred members marched in the processional with the choir and minister and speaker. The Circle members have been congratulating themselves over the success of the service.

"Union Circle" Will Observe 100th Anniversary.

There is in Nantucket at least one woman's society which has been in existence and active for exactly one hundred years. The record books of the Ladies' Union Circle are intact from 1846 to the present time.

During the pastorate of Rev. George Rich, in 1844, an old debt was hanging over the Congregational Church. The ladies agreed to hold a fair and give the proceeds toward clearing this debt. The fair was held January 1, 1846 and they cleared more than \$700. The ladies were so well pleased with their success that they decided to form a sewing circle and work for the benefit of the society or any object that might seem worthy of their consideration.

The society was formed on January 6, 1846, and was called the Union Circle of Nantucket. The ladies met once a month.

The first project after organization was to pay the debt on the church organ.

In those early days, the meetings of the "Circle" were held evenings, and the gentlemen came in at 8.30. Sometimes ice cream was served, for which the members paid, in order to hasten the payment of the debt.

However, a society had existed among the ladies of the church even previous to the Union Circle. This was called the Gleaning Society, and in 1847, the members united with the Union Circle.

Through the years the ladies engaged in various projects; the church was decorated, carpets were purchased, the clock was repaired, gas-lights were furnished for the meeting house, clothing was prepared for the Volunteers who left to serve in the Civil War. They also worked for the sick, suffering and destitute negroes, among the 15,000 liberated by General Sherman, and sent missionary boxes to Wisconsin.

Faithful leaders have piloted the Circle without a break through the years. The organization is active today, and daughters and grand-daughters of those early members are on the membership roll.

A few years ago Mrs. Clara Norton, long a member of the Circle, went carefully through the records and compiled a summary which is most interesting and which will be read by Mrs. Norton at the anniversary.

January 6, 1946, just 100 years after the organization, will be "Union Circle Day" in Old North Church. All members, past members, and friends, are invited to be present at the morning church service.

On Tuesday, January 8th, the Circle will have a tea. There will be a birthday cake and a program of music, history and reminiscences. The ladies also hope to have an exhibition of old programs, photos and anything of interest.

This church, like all churches, owes much to the energy and faithfulness of its womanhood and this anniversary should be a significant event in the life of the church.

Jan. 5, 1946

Jan. 12, 1946

Partial

Dec. 29, 1945

THE ROLL OF THE PASTORS OF THE FIRST CONGREGATIONAL CHURCH, FROM 1725 TO 1902.

It is not known definitely when this church was founded, or when its first edifice was erected. Tradition indicates the date of the construction of what is now known as the "Old North Vestry" to be 1711, but there is no record to authenticate this date. If the building was put up at this time, it is reasonable to suppose there was some organization that owned and controlled it and worshipped in it. The first authentic record is May 9, 1725, when Mr. Timothy White notes that he began "preaching the Gospel at Nantucket" on that date. In 1728, September 29, the first record of the administration of the ordinance of baptism, by Rev. Joseph Baxter of Medfield, is made, and at that time a Covenant is owned. At the present time, it has not been possible to get beyond these meagre data.

This roll, so far as known records indicate, is complete. There is one break of eleven years, from 1750 to 1761, of which period there is no knowledge and no tradition. There have been short periods between the pastorates, when the pulpit was occupied by supplies.

The first pastor on these records, Timothy White, was not an ordained minister. He served, under the auspices of the Society for the Propagation of the Gospel in Foreign Parts, as superintendent of the religious work among the Nantucket Indians, as teacher of a private school, and as preacher to the congregation of the First Congregational Church.

The abbreviations immediately following the names indicate the relation of the pastor to the church and society. *P. i.* means pastor inducted into his office with this particular church by installation of a Council of Congregational churches; *p.*, pastor inducted into office by the concurrent action of church and society; *p. a.*, acting pastor, holding office by invitation (annually voted) of a joint committee of church and society, known as Supply Committee, without the action of either body.

In the column for the term of service, the number of years are given without the fractions of a year, unless the time is a half year. The dates following the name give the full term of service in years and fractions of a year.

1	TIMOTHY WHITE,	p. a.; May 9, 1725-May 1750.	25 years.
2	JOSEPH MAYHEW,*	p. a.; 1761-1766.	5 "
3	BEZALEEL SHAW,	p. i.; Nov. 25, 1767-Feb. 28, 1796.	28 "
4	JAMES GURNEY,	p. i.; Oct. 2, 1799-June 16, 1819.	20 "
5	ABNER MORSE,	p. i.; Dec. 16, 1819-Dec. 16, 1822.	3 "
6	STEPHEN BAILEY,	p. i.; May 8, 1823-May 25, 1827.	4 "
7	NATHANIEL COBB,	p. a.; Aug. 5, 1827-Aug. 31, 1829.	2 "
8	STEPHEN MASON,	p. i.; Apr. 29, 1830-Mch. 30, 1835.	5 "
9	WM. J. BREED,	p. i.; June 10, 1835-May, 1839.	4 "
10	GEO. C. PARTRIDGE,	p. i.; Nov. 21, 1839-Aug. 10, 1841.	2 "
11	JOHN S. C. ABBOT,	p. i.; Sept. 21, 1841-Dec. 5, 1843.	2 "
12	CHARLES RICH,	p. i.; May 21, 1844-May 21, 1847.	3 "
13	GEORGE THACHER,†	p. i.; Nov. 14, 1848-May 14, 1850.	1½ "
14	BENJAMIN JUDKINS,	p. i.; Apr. 1, 1851-June 12, 1855.	4 "
15	J. EMERSON SWALLOW,	p. i.; May 21, 1856-Aug. 24, 1858.	2 "
16	HENRY E. DWIGHT,	p.; Nov. 8, 1858-Oct. 31, 1859.	1 "
17	ISAAC C. WHITE,	p. a.; Jan. 14, 1861-Feb. 1, 1862.	1 "
18	SAML. D. HOSMER,	p. a.; Oct. 16, 1862-Nov. 1, 1872.	10 "
19	HENRY C. CRANE,	p. a.; Oct. 2, 1873-Aug. 24, 1874.	1 "
20	CHARLES J. R. JONES,	p. a.; Mch. 20, 1875-Jan. 1, 1877.	1¾ "
21	LUTHER H. ANGIER,	p. a.; Nov. 10, 1877-Oct. 20, 1878.	1 "
22	HOWARD A. HANAFORD,	p. a.; Nov. 20, 1878-Oct. 25, 1880.	2 "
23	LOUISE S. BAKER,‡	p. a.; Dec. 12, 1880-Feb. 14, 1888.	7 "
24	JOHN C. EMERY,	p. a.; Dec. 9, 1888-Oct. 7, 1889.	1 "
25	MYRON S. DUDLEY,	p. a.; Oct. 21, 1889-Oct. 1, 1897.	8 "
26	WALCOTT FAY,§	p. a.; Nov. 1, 1897-March 24, 1901.	3 "

*In regard to Messrs. White and Mayhew, their relation to the church and society is undetermined. Mr. White was never installed, for ordination always precedes installation into the pastorate. The absence of all records of church and society, between 1750 and 1800, and the silence of tradition in regard to Mr. Mayhew, leaves his relationship in doubt. The relation of acting pastor was rare in the eighteenth century. It is reasonable to infer that the position of these two men was similar to that of a pastor at a later date, an engagement for an indefinite period, by joint action of church and society. This is a relation that can be dissolved by either party in the engagement upon due notice, and requires no calling of a council of neighboring churches.

†Thacher.—This spelling was adopted and is used three times in a Church Manual prepared and published during Mr. Thacher's pastorate, and under his supervision.

‡Thacher.—This spelling appears in the records of the church in the preliminary action that led to Mr. Thacher's call to the pastorate. This is the only spelling to be found in the Century Dictionary *Proper Names*.

Thacher occurs in Drake's Dictionary of American Biography; National Cyclopædia of American Biography, Vol. 10, Index; Allibone's English Literature, Vol. 3. Prof. Thomas A. Thacher, of Yale University, was a member of the same family.

‡Miss Baker was recognized as a minister of the Gospel without the concurrent action of a Council of Congregational churches, at a special meeting of the church, August 25, 1884, and on the following Sunday, she was informally inducted into the pastorate of this church. This did not constitute her legally an ordained and installed pastor, but gave her a semi-official and an assured standing.

§Mr. Fay being unable to complete the last year for which he was engaged, the Supply Committee resumed the charge of the pulpit for the balance of the year, till November, 1901. For four months of this time, from May to September, Rev. Henry S. Snyder, of Weymouth, Mass., was engaged. Rev. Rufus K. Harlow, of Medway, Mass., supplied till November 10, 1901.

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Their birthday tea Tuesday, January 8th at 2:00 p. m., in the Old North Vestry where the organization was born on January 6th, 1846. The old hymns sung by the mothers of the early days were used in the Sunday Service, both by the congregation and the choir.

The message on "One Hundred Years—What Next?" was given by Mrs. Sylvester Sutton, the President of the Circle. It was a survey and felicitation and a challenge that was heard by a large congregation.

There was an attendance of almost 100% of the resident membership of the circle and nearly a half hundred members marched in the processional with the choir and minister and speaker. The Circle members have been congratulating themselves over the success of the service.

The birthday tea, resplendent with the silk and satin gowns of 100 years ago, and the program by the members giving the special numbers, Mrs. Wesley A. Fordyce, pianist; Mrs. Richard V. Gray, violinist, and Mrs. Leroy H. True, with the Circle President, Mrs. Sutton, all in ye ancient but beautiful costumes, was one of Nantucket's very best.

The historical account of the Union Circle, prepared by Mrs. Clara A. W. Norton, was read by Mrs. Edgarton.

The address of the occasion was given by Mr. Adolph G. Eckdahl of Boston, Secretary of Woman's Work of the Massachusetts Congregational Church Conference and Missionary Society, who spoke upon "The Church Woman."

This, too, was a real challenge and inspiration looking ahead to another century of service.

Dr. Sutton led in the worship service, using one prepared for the occasion by Mrs. Eckdahl, in which the assembly cooperated.

The birthday cake and tea and tables with beautiful candelabra and silver service, and the attending ladies in old gowns, made a most lovely scene of fellowship, and one long to be remembered. Serving were Mrs. William Brock and Mrs. Ralph Bartlett assisted by a group of young women and circle members.

The Centennial Committee was Mrs. True, chairman, Mrs. William Brock, Mrs. John Gardner, Mrs. George S. Sutton.

Chairman of the tea, Mrs. Frank Ramsdell, assisted by Mrs. Edward Hamblin, Mrs. Evarts Pond, Mrs. Bertha Bartlett.

JANUARY 12, 1946.

OBITUARY.

Friends of Rev. Louise S. Baker, who passed on to the "great beyond" at Seonset, on the 19th instant, pay loving tribute to her memory in contributions in our columns today, and so truthfully and feelingly attest to her loveliness of character and the general esteem in which she was held, that it would be but repetition for us to attempt to speak upon those points. As a frequent contributor to the columns of THE INQUIRER AND MIRROR, in both prose and verse, she will be missed. Her articles were always characterized by forceful eloquence and were unique. It remains for us only to summarize her career—a life that became so interwoven with all the good deeds of this community as to make her beloved by all citizens.

Miss Baker was the only daughter of the late Arvin and Jerusha Baker, and was born in this town nearly fifty years ago. She was educated in the public schools and was a brilliant scholar. Her early religious instruction was in the tenets of Methodism, but in maturer life she took out letters of transfer to Congregationalism. During the great temperance revival of 1876 she became an earnest worker for the cause, and was employed in platform speaking, receiving encouragement from such leading spirits as Mrs. Livermore and Miss Willard.

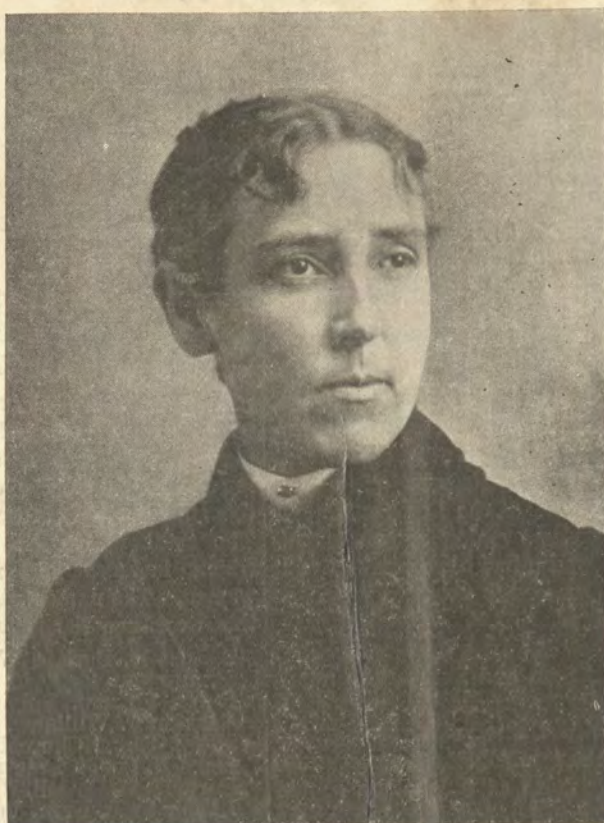
About the year 1879 she was employed to supply the pulpit of the North Congregational Church, her preaching proving most acceptable. After four years of effort on the part of her friends, the church unanimously resolved to delegate to her the right to administer the sacraments of baptism and the Lord's supper, to admit members to the church, and to perform all other duties appertaining to her ministerial office. Miss Baker never felt, however, delegated to perform all the functions of marriage ceremony, and her beautiful services in this office were often somewhat marred by the necessity of having to call upon a justice of the peace to give them legal status.

Miss Baker continued her pastoral work nearly four years after her ordination, refusing several calls from other churches.

Funeral services were held Monday afternoon at the North Congregational Church, the attendance being very large. Prayer was offered by Rev. J. R. Patterson, and the pastor, Rev. M. S. Dudley, spoke briefly and tenderly. Rev. Christopher C. Hussey, of Well-sley Hills, delivered the funeral sermon, which was marked throughout by touching eloquence. His tribute to the woman all Nantucket loved was spoken in words befitting the character and loveliness of the departed, and many an eye dimmed with tears as his tender remarks touched their hearts.

The interment was in the family lot at Prospect Hill Cemetery, the pallbearers being Mr. C. L. Woodbridge, Dr. B. F. Pitman, Lieut. John Morissey and Mr. Alex. M. Myrick.

During the hours of the services flags on the High School building, Pacific Club, Engine Co. No. 4's headquarters, and other buildings, set at half-mast, were tokens of the respect and esteem in which the departed was held, and the public and Coffin schools closed during the afternoon.



THE REV. LOUISE SOUTHARD BAKER

Memorial Services.

Memorial services for the Rev. Louise S. Baker were held by the W. C. T. U. in the Baptist Church, Sunday evening. Mrs. Florence Winslow led the meeting, which was opened with a hymn by the white ribbon choir. Miss Charlotte Nye read the Scripture lesson, and was followed with prayer by Mrs. Mary H. Nye. A second hymn was then sung. Mrs. Winslow then introduced Mrs. Valentine, who made brief mention of several coincidences in connection with the white ribbon movement, introducing Dr. Arthur E. Jenks, of Rochester, who delivered an eulogy as only Dr. Jenks can. He was followed by a solo by Miss Addie King, Miss Evie King at the organ. Mrs. Mary F. Coffin was next introduced, and touched all hearts by her personal words of love and friendship for the promoted sister, closing with a beautiful poem from the pen of Mrs. Brothson, the mother of Mrs. Lucie B. Tyng, of Peoria, Ill., another devoted friend of Miss Baker and the cause of temperance. Allen Coffin, Esq., was then called upon, and took his hearers back to the old temperance society of 1876, coming up to the present time, and closing with part of a poem by Miss Priest, which was a most expressive rounding up of the entire service. Rev. J. R. Patterson offered prayer, closing with the benediction.

Louise S. Baker Memorial Tablet.

Very interesting and impressive services were held in the North Congregational church last Sunday evening, the occasion being the unveiling, with appropriate exercises, of a bronze tablet in memory of the late Rev. Louise S. Baker, formerly pastor of the church. The tablet is placed on the east wall of the auditorium, just at the right of the main entrance and bears the following inscription:

LOUISE SOUTHARD BAKER,
1846—1896.
FOR EIGHT YEARS THE FAITHFUL
—AND—
BELOVED PASTOR OF THIS CHURCH.
SHE BEING DEAD YET SPEAKETH.

Rev. Mr. Fay, the pastor of the church read the scripture lesson, and Rev. John Britton Clark of Detroit made the prayer.

Rev. Rufus K. Harlow of Framingham, who had known Miss Baker during most of her pastorate, expressed his high appreciation of her services in the pulpit and in church work, being the first woman preacher of the orthodox faith, of which there were now thirty.

Mrs. Lucie B. Tyng of Peoria, Ill., read a carefully prepared address reciting her acquaintance with Miss Baker and the deep interest she felt in her religious work and particularly her work in the Women's Christian Temperance Union. Her voice and manner, Mrs. Tyng said, were unlike any other person's she had ever met.

Dr. Arthur Elwell Jenks spoke eloquently and feelingly of the peculiar gifts and grace of Miss Baker, particularly her poetical temperament, which rendered her susceptible to the keenest emotions. His address was a finished production.

Rev. John Britton Clark of Detroit made the concluding address, reciting the history of the tablet, which was suggested one year ago, and a committee consisting of Captain Charles H. Rule, Albert G. Brock and Mr. Clark was raised to procure a suitable memorial to be placed in the church. There had been \$129.80 subscribed, and the tablet cost \$117.90. The balance of \$11.90 would be turned over to the Sunday school.

Oct. 3, 1896

Sept. 21, 1896

Athenaeum

See Dr. Gardner's

book for other material

1898

OBITUARY.

Rev. Louise S. Baker passed away at Siasconset on Saturday last after a lingering illness. Miss Baker was born in Nantucket October 17, 1846, her parents having removed here from Cape Cod some twelve years before her birth. She was educated in the public schools of the town, and graduated from the High school, ranking as a good scholar of studious habits. She taught school awhile at Pawtucket, R. I., and was also employed in the public and Coffin schools of Nantucket for a season.

But it was along the line of religious and philanthropic work that Miss Baker was destined to come into marked prominence and win the universal love and esteem in which she was held. Her father and mother were members of the Methodist church and her early religious instruction was under the discipline and teachings of Methodism, and she early manifested gifts of speech at the prayer and conference meetings. During the ministrations of Rev. Mr. Hosmer at the North Congregational church she took letters of transfer from Methodism to Congregationalism, and became correspondingly active in that denomination, especially at the young people's religious gatherings.

During the great temperance revival at Nantucket in 1876, Miss Baker became an earnest and devoted advocate and worker. Her fame went abroad, and she subsequently was employed in delivering temperance lectures through the state under the auspices of the state W. C. T. U., Mrs. Mary A. Livermore and Miss Frances E. Willard encouraging her as peculiarly fitted for this kind of reform labor. She also delivered platform addresses upon other subjects.

About 1879 she was employed by the North Congregational church to supply the pulpit, the society being without a regular pastor. Her preaching was acceptable to church and society. But the functions of an ordained minister were wanting. She could not administer the sacraments of baptism or of the Lord's supper, nor receive members into fellowship with the church, nor perform the marriage ceremony.

After nearly four years of her successful ministrations, efforts were made to secure her ordination. Under the strict Congregational rules various obstacles presented, but after extensive correspondence and conference, it was resolved unanimously August 25, 1894, that this church delegate to Miss Louise S. Baker, by its vote the authority to administer the sacraments of baptism and the Lord's supper, and to admit members into the church, and all other duties pertaining to the ministerial office, and on the following Sabbath, in behalf of the church, the right hand of fellowship was given to Miss Baker by the deacons, and thus was her ordination made public.

Miss Baker continued as pastor of this church for three and a half years longer, exercising all the functions of a regular pastor, excepting the marriage ceremony, which she never felt her "delegated" ordination gave her the legal right to perform without the assistance of some other pastor or a justice of the peace. During this time she received, but declined, invitations to other churches abroad, believing that her work was ordained among her townspeople, with whom she always maintained the most cordial relations, regardless of sect or creed.

She was a pleasing and agreeable person, a versatile writer and deep thinker, and was ever ready with voice and pen and hand to help forward any charitable or humanitarian work, or to assist on public and patriotic occasions or social gatherings. Possessed of poetic gifts, she was the author of numerous poems upon local themes, and a small collection of her choicest productions were recently published in book form.

Funeral services were held in the North Congregational church Monday afternoon and were largely attended by the townspeople. All the local clergymen assisted and the Rev. Christopher C. Hussey (called to Nantucket by the death of his daughter) made most eloquent and tender remarks. She was interred in the family lot at Prospect Hill cemetery, and during the afternoon the flags of the Pacific Club and No. 4 Engine Co. were displayed at half-mast, presumably the first time such tribute was ever paid to a woman by either organization. Of her immediate family but two brothers survive her.

Sept. 24, 1948

WASHINGTONIAN SUPPER.

The Old North Vestry the Scene of a Merry Tea Party—Speeches, Recitations and Songs.

[Reported for the Inquirer and Mirror.]

A kind invitation from Rev. Mr. Jones, pastor of the North Congregational Society, enabled us to again enjoy the fun at a tea party. It was rather an impromptu affair, but was, for all that, a success. The room was bedecked with evergreen and bunting. Over the rostrum flags were tastefully arranged. In the folds of the bunting was a large portrait of Gen. Washington, flanked on either side by pictures of Lincoln and Grant.

Long tables were set in the rear part of the room, which almost creaked under the weight of goodies they supported.

Many of the old and young were dressed in olden costumes, which added much to the beauty of the affair.

It was nearly 7 o'clock ere the supper was announced, and even then it was found that the table accommodations were not ample enough for the assembly, many having been invited after arrangements had been made. But with the true hospitality which characterizes all the doings of the society, they made room for all, and the company was soon seated around the festive boards.

After a blessing by the pastor and the singing of the hymn "Praise God from Whom All Blessings Flow" by the glee club, under Mrs. Wakeman's special charge, the assembly went through the manual of knife and fork, and fell upon the viands.

Some time was of course used up in this very agreeable duty. At the close of the feast of good things, Rev. A. B. Whipple returned thanks to God for his many blessings. He was followed by a toast to the clergy, which was answered by Rev. Mr. Jones in feeling terms, who hoped that all the guests would enjoy themselves to the fullest extent, which no doubt they did.

Another song by the glee club followed, when Deacon Edward R. Folger arose and gave a brief but interesting history of the old building under whose roof they had assembled; starting at its erection and following its history through to the present time.

A poem, very appropriate for this point of the exercises, was here read by Mrs. George G. Fish, who gave the author's initials,—"C. H. C."—leaving the audience to guess the full name. The following is the poem:

There are many bright spots in the journey of life,
Many places to rest 'mid the turmoil and strife;
May each heart find a respite from sorrow and gloom
In this evening's enjoyment at the Old Lecture-room.

How pleasant this meeting with all its good cheer;
The kind words of welcome on all sides we hear;
Like a family gathered at their ancestral home
Is this union of ours at the Old Lecture-room.

Fond memories cling to this venerable place,
Our fathers and mothers have found strength and grace;
Through storm and through sunshine, how oft they have come,
Asking God for his blessing in this Old Lecture-room.

When, sooner or later our life-work is done,
And the monitor tells us our course we have run,
May our faith be as firm in the future to come
As the stout oaken frame of our Old Lecture-room.

Mr. Charles H. Chase made a few remarks at the close of his poem, which were to the point.

A toast to Miss Louise S. Baker was responded to by that young lady in lengthy, though interesting remarks. She was followed in turn by Mrs. M. A. Wakeman and Miss Sarah C. Robinson, who rendered the duett "Two Loving Sisters" in good style,

which was heartily *encored*. William H. Macy, Esq., responded to the toast offered him very happily, buttering it in good style. A poem from his pen was read by Miss Stella Chase after his few words, which will no doubt meet the public's ideas as well as it did those present at the reading, which ran thus:

A hundred years, though long the time may seem,
'Tis but a moment in a nation's life;
Yet not the ardent patriot's wildest dream,
During those trying days of blood and strife,
Could reach the great reality that may
Be seen by us to-day.

New institutions, and withal, new ways
Of doing things, have made this age sublime;
Wondrous inventions, which in those old days
Still rested hidden in the womb of time.
Yet some old fashions, we must all allow,
Were quite as good as now.

The social tea-fight is both new and old,
Suited to both the present and the past;
We've not improved upon it, so we're told,
'Twas ever popular from first to last,
The same tea party it has ever been,
Attractive now as then.

Boston once had one in the olden days,
To which the ladies did not go, we think;
But sent their husbands out, tradition says,
To mix the beverage no one cared to drink.
All other tea fights this in fame excels,
Of which our history tells.

With pride we still rehearse the ancient tale,
Tea drinking's not unpatriotic now,
Though the "old elm" has fallen before the gale,
Liberty's tree's complete in every bough,
Pleasure does not conflict with duty here,
But with right-hearted cheer.

Our welcome we extend to youth and age,
Fill the tea-total luxury for all,
Con the brave lessons drawn from history's page,
And be prepared again at duty's call.
For Tea and Liber-Ty may join hands here,
In this centennial year!

Miss Martha Macy read, with fine effect, a piece, followed by Mrs. George G. Fish, who delivered the following few verses, written by Mr. Robert Ratliff, on that, his eighty-second birthday:

THE INSTABILITY OF WORLDLY ENJOYMENTS.

The evils that beset our path,
Who can prevent or cure,
We stand upon the brink of death
When most we stand secure.

If we to-day sweet peace possess
It soon may be withdrawn;
Some change may plunge us in distress
Before to-morrow's dawn.

Disease and pain invade our health,
And find an easy prey;
And oft, when least expected, wealth
Takes wings, and flies away.

The grounds from which we look for fruit,
Produce us often pain;
A worm, unseen, attacks the root,
And all our hopes are vain.

Since sin has filled the earth with woe,
And creatures fade and die,
Lord, wean our hearts from things below,
And fix our hopes on high.

This was followed by music, the reading of a comic poem by Miss Ada B. Robinson, toasts by some of the younger members of the society, and the singing of a duett entitled, "Come Where the mists Lie," by Mrs. Wakeman and Mr. B. G. Tobey, the whole of which were delivered in a superior manner, eliciting merited approbation from all sides.

Rev. A. B. Whipple responded to a toast, offered for his especial benefit, relating rather a mysterious anecdote, and leaving the audience to solve it at their leisure.

Miss Stella Chase read Whittier's "Sycamores," very acceptably; and a poem written for the entertainment by Mrs. Calvin G. Worth met with hearty applause. The lines were as follows:

CENTENNIAL TEA PARTY.

When first our Nation saw the light,
Our grandfathers gathered here for prayer;
Their children's children meet to-night,
And gladly to the shrine repair.

We'll sip our tea, rejoicing glad,
Nor fear a monarch's rising frown;
No longer mortal, ermine clad,
Bids homage given to a crown.

Freedom her banner proudly rears—
To star and stripe no slavery clings;
Exultant, bold, no longer fears,
A century now its changes ring.

We'll mingle praises first to Him,
Whose love illumines all our way,
Whose blood has cleansed our souls from sin,
From darkness brought us unto day.

And next we'll swell the anthems clear;
Let the old Vestry roof resound;
Rejoice that the Centennial year,
United North and South has crowned.

We'll ask that mercies gently rest
On pastor and his loved ones here,
That all his labors may be blest,
Christ's promises be sure and clear.

To those who decked the shrine we love,
And kindly all our burdens bore,
Our thanks are due; may God above,
His blessing grant, till time is o'er.

And as we gently wend our way
From out these ancient, honored walls,
We'll trust, we oft will see the day,
We'll gather here, at pastors' calls.

A few pertinent remarks were offered by William H. Waitt, Esq., Capt. Perry Winslow and others, and Rev. Mr. Jones followed with a Dutch song, entitled "The Watch on the Rhine."

Mr. Arthur H. Gardner then delivered the following well-written and entertaining speech:

Ladies and Gentlemen:

Perhaps it might be more in keeping with the spirit of the occasion for one of the many aged persons here assembled, upon whose dial-plate the finger of time points sufficiently far backward to touch the period of George Washington's administration, to eulogize the life and public services of him whose advent into the world, all classes of the present generation delight to celebrate upon its anniversary.

But certainly no place more fitting in every respect could be found upon our isolated island, in which to commemorate the one hundred and forty-fourth anniversary of that day which heralded the advent of him, whose name will never cease to be handed down, as heretofore, from generation to generation, than the one in which we are now assembled.

Built as it was, more than a century and a half ago, perchance its rough-hewn timbers, could they speak, might tell us how the remnants of the copper-colored aborigines assisted in the construction of this huge wigwam, wherein their pale-faced brethren designed to worship the Great Spirit, or how their children were induced to enter its sacred walls, and were there inspired with reverence towards the white man's God.

And it might also tell us how, when the country was invaded by the horde of a foreign despot, who did not scruple to incite the ruthless savages to league with them in a war of extermination against the settlements, some of those who worshipped here went forth to swell the ranks of the colonial army, which, combined with that of Great Britain, united in the common cause, and helped to successfully terminate the "French and Indian War."

At this time the venerated Washington was a commissioned officer in the colonial army, and, though high in rank for one of his years, none dreamed of the eminence which the aggressive acts on the part of the Mother Country enabled him to attain.

In 1765, as will be seen by yonder painted sign, this building was removed from the site of its erection and placed upon this hill, and upwards of a decade of years have passed since the centennial anniversary of its removal was celebrated.

Once previous to the present occasion has this ancient house of worship been thrown open and services held in commemoration of the Father of his Country, but, in place of festive boards groaning beneath their weight of tempting viands, and the emblems of rejoicing to be seen on either hand, the walls and pulpit were draped in deepest mourning, and crape and other symbols of woe were discernible in the costumes of those who assembled here at the dawning of the present century, with subdued mien and heads bowed down with grief, to listen to the memorial services of one the nation mourned among its most illustrious dead.

What more fitting time, moreover, could have been chosen to specially commemorate the birth of this illustrious patriot than the year which marks the centennial anniversary of the Independence of America, to gain which, he devoted his best energies? And what more appropriate building than this ancient relic of the olden time, which has withstood the storms of nigh two centuries, and witnessed the growth of a feeble colony through trials and adversities, until groaning under oppression, it rose up in just resistance, and guided by the master spirit of the immortal Washington, threw off the yoke of an arrogant and despotic monarchy, and in time became the most glorious republic upon the face of the earth!

The year of 1876 abounds with centennial celebrations, and it is fitting that the glorious deeds of those who lived a century ago should be thus revived, and the rising generation taught to revere the memory of those who battled for the right, that their posterity might reap the benefits of living under a government, which conceded every man—yes and woman too—to be entitled to "life, liberty, and the pursuit of happiness."

'Twere vain for me to attempt a eulogy upon the life of the first President of these United States; my feeble attempts would be more than eclipsed by the extracts from one of his most memorable addresses, to which you are about to listen; but in closing, I would bespeak a careful consideration of the life and public services of him, who ever ranked the "first in peace," as well as "first in war"—the immortal GEORGE WASHINGTON!

Washington's "Farewell Address" was then rendered very acceptably by Capt. C. E. Allen, as was also the select reading of Mr. William F. Codd.

Miss Lizzie J. Arthur read the following poem from the pen of Miss Louise S. Baker:

1776—1876.

Sound the tuning-fork with ringing tone,
To key the memories of Auld Lang Syne.
Let Hebror and Shirland, Ward off all fear,
While all bear in mind the famed good old Mear.

Dundee and Olmutz swell the song round,
Bass viol and its bow string out the sound.
Trebles the tenor on its even way,
Nought serves to Counter-act what they may say.

Hemi, demi, semi quills quicken their pace,
Montague in the air the chords interlace.
The North Field swells the song all thro' the fugue,
And fills our Vestry with its raptures huge.

The dear old Minor's dug out pure gold,
The strong, full Majors the bars enfold.
The measures swell the music to fill,
Until all rest and the air is still.

The exercises, which all had evidently enjoyed, closed with singing the following ode by Mrs. Seth M. Coffin:

CENTENNIAL YEAR.

Centennial year, to thee,
Pride of a nation free,
We tribute bring;
We bring thee Freedom fair,
Bought with a price so dear,
And leave it in thy care,
Centennial year!

Oh! may this year shine
With Liberty divine,
For all the world;
May Peace the world surround,
Plenty with all be found,
And blessings cluster round,
Centennial year!

Thou of all-seeing eye,
Hear this, our grateful cry;
Thank God for all;
Thank God for Freedom fair,
Thank God for His kind care,
That brings to each one here,
Centennial year!

WASHINGTONIAN SUPPER.

The Old North Vestry the Scene of a Merry Tea Party—Speeches, Recitations and Songs.

[Reported for the Inquirer and Mirror.]

Mr. Arthur H. Gardner then delivered the following well-written and entertaining speech:

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Half a Century in the Sunday School.

MESSRS. EDITORS:—

"Those whom we cherish may not all attain
A crown so bright that the whole world can view;
But is it not a diadem to gain
The having been a glory to a few?"

It is refreshing to turn aside for a while, from the dark frauds and corrupting shifts of men whose sole aim in life seems to be temporal power, or worldly fortune, and enter the green pastures of a serener nature. It is a blessing to know that there is a higher life; that our human hearts can be lifted into the enjoyment of an inheritance which fadeth not away.

Look along a line of service in the Sunday School, reaching through fifty years! We may well pause to contemplate it. It is a work not to be comprehended at a glance. I refer respectfully to Mrs. Hepsibeth Edwards, of the North Congregational Church in this town. Truly her Christian benevolence has wrought out its prophecies in deeds; her careful words of humble teaching still live in memory, like "apples of gold in pictures of silver."

Let those who cry out vainly against the Sunday School, or who presume to discourage the abiding faith of its few laborers, take heed of this remarkable instance of golden constancy. May the Sunday School, that nursery of the Church, be defended against any and all unjust aspersion, or uncharitable assaults.

The recent State Sunday School Convention held in Worcester, was a vigorous and noble evidence of a great Divine mission in the willing hands of the Evangelical Sunday School Teachers of Massachusetts. I believe with Rev. Dr. Vincent, that the pulpit has its office in "public proclamation and fervor;" but I believe also, that the Sunday School, with her simple yet beautiful devotional exercises, her sacred songs, her more than hallowed associations, has a very important office in the economy of Church government. Rev. Dr. Murdoch said in Convention: "The importance of the Sunday School must not be underrated. Her great and good results are too apparent to be doubted. Children can never be blessed and holy, until as the result of proper teaching, they learn to love and do for others, as they would others should do unto them. The associations must be comely, serious, attractive and elevating."

I would not complete this all too brief allusion to a subject which lies very near the hearts of all who love Christianity, without referring to the devotion of our resident townswoman, Mrs. Edwards. I remember that, while a little boy, just as the door was closing, she led me to a seat under the rafters of the old North Vestry. (Those ancient beams! to my childhood's eye they were wonderful. What curious thoughts I associated with the strange builders who hoisted them into their places!)

Down through five decades of years, she has moved, leading us, children of the Sunday School, to the Saviour. Her consistent walk and conversation sounded in our ears the music of "The old, old story." Not always in the sunlight; dark shadows of bereavement crossed her pathway many times; yet through grace given unto her, she followed ever in the Master's steps. Blessed service of half a century! Well may she stop and rest by the wayside. Divested of all pomp or parade, she has comforted the poor and lowly; and her garment, purer than the embroidered robe of priest or bishop, is the ornament of a meek and quiet spirit.

The good move on. The way is not all dark,
To those who follow Him with willing feet;
The Master's passing by, and we may mark
His footsteps where our grief and gladness meet.

The City of our God is built on high;
Not made with hands the house our spirits seek;
The Bishop of our souls will hear our cry,
And bless the meek—
All lowly followers in faith and fear:
To such, indeed, His love is ever near.

To all who labor in the Sunday School, let this faithful ministry of one in our very midst, be an incentive to continue. There are teachers in our Churches still loyal to their responsibility. Let not the fact that their numbers are small, count for anything against an institution so glorious in scope and results. Let me close with my most earnest wish for the perpetuity of the Sunday School connected with any form of the Christian Church, whose spirit is to bring peace on earth, good will to men; I hope there will be no lack of moral courage to defend the Christ-like zeal and patience of any devoted Sunday School teacher.

A. E. J.

Bequests to Island Organizations In Will of Late Mrs. Hayward.

Under the will of the late Mrs. Emma Frances Hayward, who died in Nantucket on Sunday, there are several island individuals and organizations named as beneficiaries. The will, filed at the Nantucket Probate Court, has as its executor, Attorney Roy E. Sanguinetti.

Under the third clause of the will, a sum of \$500 is left to Mrs. Hayward's cousin, Helen S. Dennison, of Denver, Col., "to cover any expenses of attending my decease."

In the fourth clause, Mrs. Mary L. Dickey, of Fairhaven, is left \$1,000.

Under clause 5, the First Congregational Church of Nantucket is bequeathed the Hayward house and land on Centre street, "together with such furniture and furnishings therein as may not have been otherwise disposed of by will or memorandum or desired by Mrs. Dennison."

In reference to this bequest, the will stated:

"...in this devise with the hope that the said property be used as a parsonage, but I do not in any way create any limitation to this use, and the said Church may at any time sell or convey said property and use the income only for the general purposes of the Church."

Under clause six, the 1st Congregational Church is also bequeathed 50 shares of American Tel. & Tel. stock, to be held in trust, to be used as a repair fund, with the income to be used for repairs and painting of the church building and parsonage. The clause stipulated that if, at her decease, the 50 shares of stock were not in her possession, the sum of \$5,000 was bequeathed as the repair fund.

In the seventh clause, the sum of \$1,000 was bequeathed the Sunday School and \$1,000 to the Ladies' Union Circle.

Under clause 8, sums of \$500 each were left to Mrs. Charlotte Wyer Pitman, B. Chester Pease, Mrs. Ellen Gray Pease, Mrs. Emily Bunker, Mrs. Bessie Winslow and Miss Cora Stevens, all of Nantucket.

In the 9th clause, the Prospect Hill Cemetery Association was bequeathed the sum of \$5,000, in trust, and in clause 10, the Prospect Hill Cemetery Association was left \$2,000 for upkeep of the Andrew Arthur lot.

Under clause 11, the Relief Association was left \$2,000.

In clause 12, the Old Peoples' Home Association of Nantucket receives the sum of \$2,000 in trust.

Under clause 12, the Nantucket Historical Association is bequeathed the sum of \$2,000, the interest on which is to be used for the purposes of the Association.

In clause 14, the sum of \$1,000 is left the Town of Nantucket, the principal and interest "to be used until exhausted, for a \$50 scholarship to be used as an 'Emma Frances Hayward Scholarship,' to be presented annually each June by the superintendent of schools to the scholar in the Nantucket high school who has the highest scholastic record for the entire school term."

Hayward House To Be New Congregational Parsonage.

At a meeting of the members of the Congregational Church, held Wednesday evening, it was voted to proceed with the plans for the redecoration and remodeling of the home of Emma G. Hayward, for the purpose of using it as a new church parsonage.

The house, which is located on Centre street on the north side of the church property, was bequeathed to the church under the will of Mrs. Hayward, with the request that it be made over into a parsonage. The present parsonage, which is located on West Chester street, will be sold, if the present plans are carried out.

Dec. 2, 1950

Some months since, Mr. George Sandford, a worthy and industrious citizen, had the severe misfortune to break his leg, since which time he has suffered great bodily pain, beside being entirely disabled from any efforts to provide for himself and family. Dependant upon his labors for subsistence, with the increased expenses always attendant upon sickness, his condition is peculiarly unfortunate, and commends itself to the hearts of the benevolent. In view of these facts, the ladies of the North Congregational Church, resolved upon holding a Fair for his benefit, and to that end have been assiduously employed for several weeks. We are rejoiced to learn that they have, generally, been successful in their calls, and that the proposed Fair promises to be an attractive and profitable one. It should be borne in mind that these ladies, (alike with the getters-up of all benevolent Fairs) are in no wise personally benefited by the donations they receive, as some people, by their actions, seem to imagine. It is a "labor of love" with them, feelings which we hope will meet with a response commensurate with the urgent necessities of those for whose benefit they have undertaken this charitable work.

It will be seen, by reference to the advertisement, that donations of refreshments, or articles of any kind, are solicited.

July 3, 1947

The Fair for the relief of Mr. Geo. Sandford was well got up by the ladies, and liberally patronized by citizens. It reflects credit upon this community, that as a general thing a truly benevolent object meets with a proper support. The handsome sum of about \$300 was cleared, which will make easy the hearts of a worthy family.

July 10, 1947

Death of Mrs. Emma Hayward.

Funeral services were held at the Congregational Church, Wednesday afternoon, for Mrs. Emma F. Hayward who passed away Sunday afternoon at the home of Mrs. George Sykes, Pine street, where she has been making her home for the past few months.

Mrs. Hayward, the widow of William F. Hayward, was one of the real old Nantucketers. She was born in Nantucket November 1, 1864, the daughter of John C. and Mary E. (Swain) Chinery, and attended the Nantucket schools. She was a life-long member of the Congregational Church, and one of the oldest members of the Union Circle.

Some time ago she fell, breaking her hip, and was confined to the Nantucket Cottage Hospital for several months.

In conducting the service Wednesday afternoon, the Rev. Gordon C. Thompson paid tribute to Mrs. Hayward in the following words:

"Mrs. Hayward was a remarkable woman. I will never forget her. It would seem to me quite inexcusable if I concluded this service without making certain remarks about her."

"For me, she will always be a part of Nantucket. I can see her walking down Centre street on a stormy day, her cape billowing in the wind, her cane supporting her weight. She was very thin and frail, but the impression she gave was one of intense inward strength. I can see her standing in the Old North Vestry, her shoulders hunched forward a little, turning to face the choir and myself as we walked down the aisle singing the processional hymn....."

".....she possessed courage. She overcame many adverse circumstances which to others might have been stumbling blocks; she not only overcame them, she transmuted them into sources of strength. For example, she was physically handicapped; but, and I am choosing my words carefully, her handicap had become a part of her charm. She was lonely; she saw the members of her immediate family removed from her by death, one by one; and she had no children. But she created out of her loneliness the virtue of independence....."

"She was also a woman of faith. She believed in the Christian religion, in the Christian Church as the instrument for the earthly expression of that religion, and in the First Congregational Church of Nantucket as the parish in which God had set her to do His work and to obtain her salvation....."

"... She fought a good fight, she kept the faith. In our church, in our town, and thus in our world, her spirit remains—reminding us that the best thing any one of us can do is to follow the truth that God gives us to see."

Interment was in the family lot in Prospect Hill Cemetery.

Sept. 23, 1950

ORGAN RECITAL

AUGUST 20. 1904

At the First Congregational Church a Noteworthy Event.
New \$2500 Organ Consecrated. A Sketch of Historic
Instrument Which it Supplants.

Sweeter music never issued from the pipes of a church organ in Nantucket than that to which the large audience in the First Congregational church listened on Friday evening of last week, when the long-anticipated recital on the new organ recently installed in that historic edifice took place, under the skillful manipulation of Mr. J. J. Bishop, a talented organist of Springfield, Mass., who had just returned from the St. Louis Exposition, where he had been playing the largest organ in the world. Too much praise cannot be spoken of Mr. Bishop's excellent work on the big instrument, the most of his selections being rendered entirely from memory, and the several hundred persons seated in the auditorium were held spellbound as volumes of rich music poured forth in response to the touch of skillful hands on the keys. The program was well arranged and excellently executed, comprising selections which ably showed the wide scope of power and rich tones contained in the organ, and Mr. Bishop clearly demonstrated that he possessed unusual talent as an organist.

Although the organ recital was not monotonous in the slightest degree, two very pleasing vocal numbers were interspersed, Miss Ethel M. Kimber, contralto soloist of the First Baptist church of Bridgeport, Ct., singing "Slave Song" and "Sweetbrier," in a masterful manner, and furnishing music which certainly balanced well with the work of Mr. Bishop.

The new organ was built by J. W. Steere & Son, of Springfield, and is by far the largest on Nantucket. It is nearly twice as large as the old instrument which it replaced, and has a total weight of over five tons. The frame-work is of golden oak, finished in panel effect, with the display pipes finished in gold bronze. The instrument is equipped with a powerful set of bellows of the most improved construction and weighing over 1200 pounds, which are capable of great latitude. There are in all 914 pipes in the organ, 610 of which are of metal and 304 of wood, together with 32 stops and accessories, and pedals of tubular pneumatic action. The equipment and appliances are of the most improved pattern and the organ is considered one of the finest in southeastern Massachusetts, a fact of which those interested in the church may feel justly proud, for the organ as it now stands represents the result of over five years of energetic work in securing funds by subscriptions and various entertainments.

The organ was purchased through the agency of Charles F. Chadwick, of Reading, Mass.

A few facts regarding the old organ, recently removed to give place to the new one, may be of interest, and for them we are indebted to our former townsman E. W. Cobb, now of Boston, who has in his possession the original book of subscriptions for the purchase of the old organ, which cost, completed and ready for use, \$1100.

The instrument was built at Watertown, N. Y., by A. Andrews, and a Mr. Levi, an accomplished organist, superintended its erection, and presided at the key-board at its consecration on Sunday, November 24, 1844.

The original bill is among Mr. Cobb's possessions, and reads as follows:

Messrs. E. P. Fearing, Geo. Cobb,
D. N. Edwards & Others
To A. Andrews, Dr.
Nov. 23, 1844, to one Church Organ \$1100.00

Or.
Nov. 23, 1844, by Cash-check on
Fulton Bank 800.00
June 24, 1844, or about, Cash 150.00
April 11, 1846, Cash-check on
Fulton bank 148.00
By blowing Organ to tune 2.00

\$1100.00

A. Andrews.

The subscribers to the organ fund and the amounts contributed were:

David N. Edwards	\$110
Elisha P. Fearing	100
George Cobb	100
Samuel B. Folger	50
Justin Lawrence	50
David Thain	50
Union Sewing Society	65
Henry S. Crocker	35
Sophronia Dunham	30
Joseph Edwards	25
Uriah Russell	25
Timothy Upham	20
Edward R. Folger	10
Chas. B. L'Hommeuieu	10
Augustus Morse	10
Reuben G. Folger	10
Andrew Whitney	10
Isaiah Robinson	10
Edward Hammond	10
Henry C. Worth	10
Peter Brock	10
William H. Coffin	10
H. G. O. Dunham	10
Josiah B. Fitch	10
William Barney 2d	5
Lavinia Allen	5
Edward H. Swain	5
James F. Cobb	5
Frederick W. Cobb	5
Edward W. Cobb	5
Elizabeth W. Folger	5
Harriet S. Parker	5
James H. Adams	5
Jonas Garfield	5

William H. Waitt	5
Lydia H. Wood	5
Frederick W. Coffin	5
Josiah C. Long	5
Samuel Fisher	5
Eben M. Hinckley	5
Daniel Russell jr	5
Christopher Capen	5
Nancy Doane	5
Eliza G. Clapp	5
Tristram P. Swain	5
Wyman Bradbury	5
Samuel P. Skinner	5
John Morissey	5
Peggy Coffin	5
Benjamin F. West	5
Charles Wood	5
Sarah Rule	5
Alexander Coffin Jr.	5
Reuben Starbuck	5
John T. Metcalf	5
John M. Gardner	5
Edward Russell	5
Edward W. Coffin	5
Charles W. Cook	5
John Cook jr.	5
Charles Jones	5
William Munroe	5
Peter Russell	5
Lydia Brook	5
Samuel C. Wyer	5
Samuel N. Pollard	5
Henry F. Coffin	5
Philander Fisher	5
Nathaniel A. Sprague	5
Owen Chase	5
George F. Worth	5
Joseph Dunham	5
And some sixty others in smaller amounts	80

\$1100

Thus for a period of sixty years the organ has done duty in the loft of the old meeting-house. But everything wears out, and it is included, and has given place to the more modern and superior instrument which has been so splendidly consecrated.

At the time the old organ was placed in the church, the Rev. Charles Rich was pastor, Charles Brown was organist, and Frederick W. Cobb leader of the choir. The members of the choir that sang with the old organ the first time it was used, as far as can be recalled, are: Edward W. Cobb, Frederick W. Cobb, James F. Cobb, Oliver Cobb, Winifred Cobb (Mrs. Daniel Russell), Sarah Whitney (Mrs. Mathew Crosby), and Lydia F. Edwards (Mrs. Peckham).

The Rev. F. W. Manning is the present pastor of the church, the regular organist is Mrs. W. F. Codd, substitute organist, Miss Mary A. Hersey, leader of choir, Miss Emma Cook. The following persons sang in the choir the first Sunday the new organ was used: Charles F. Chadwick, William Hall, Frank Riddell, tenors; Miss Kimber, Miss Emma Cook, Mrs. H. B. Turner, Miss Isabel Jov, sopranos; Miss Ethel Kimber, Miss Bertha Lawrence, Miss Isabel Coffin, altos; Horace L. Gibbs, William H. Wyer, basses.

Another interesting bit of musical history concerning the old church we find among Mr. Cobb's data, which recites that "The undersigned agree to give the sums affixed to their names to purchase a Reed organ for the use of the choir in the F. O. church and Lecture Room, said instrument to cost not over One hundred and twenty-five dollars, and to be owned by the contributors:

F. W. Cobb	\$10
William H. Mitchell	5
David Thain	5
George C. Rule	5
Edward H. Swain	5
Joseph N. Plaskett	10
Justin Lawrence	10
George Cobb	10
Joseph Edwards	10
Elisha P. Fearing	10
Samuel B. Folger	10
H. G. O. Dunham	10
Chas. B. L. Hommedieu	3
Josiah B. Fitch	3
Edward Hammond	3
Eliza Ann Gardner	5
Sophronia N. Gardner	5
Nancy Doane	2
Elizabeth Russell	1
Susan Rawson	2
Lydia Brook	1

\$125

The above amounts were collected by me with which I purchased an instrument at the cost of One hundred and twenty-five dollars, of Mr. Charles Brown.

F. W. Cobb

Nantucket, 1842.

"Old North" Held a Carnival And Flower Show.

The grounds of the North Church on Beacon Hill were the scene of a carnival, Thursday, when members of the various Clubs within the church grouped together for a day of festivity. The walk from Centre street to the church building was flanked by tables selling fancy articles, home-made cakes and pies and so forth, and there were a number of games of chance, a clam bar, cold drink stand, and ice cream counter. To add to the variety of things, a number of people had brought their pets and started a "pet show."

The feature of the carnival was a Flower Show, held in Bennett Hall. Here were gathered blossoms from some of the island's most beautiful gardens, as well as table decorations and wall decorative pieces, wild flower exhibits, single vase entries and still life compositions.

It was a show of distinction, well managed, tastefully arranged, and entirely successful from an esthetic as well as financial point of view. Many lingered to inspect at their leisure the numerous designs, and several people went out to bring back some friends, declaring it was a delightful surprise to find such a show.

This was the first exhibition of its kind attempted by the church committee. So enthusiastic were the comments of the visitors, and so pleasant was the reaction of all concerned, that it is planned to make the show an annual event.

Despite the fact that the display was not heralded until a week ago, the attendance was excellent.

Those exhibiting and their exhibits are as follows:

Mrs. Desha Breckinridge—Luncheon Table Decoration.

Mrs. Emory Buckner—Victorian Wall Decoration. Basket of Flowers.

Mrs. Frank Walls—Vase of Gladioli.

Frank Colby—Basket of Flowers. Miss Eleanor Manter—Miniature Decoration. "Bit of Color." "For the Bride."

Mrs. J. W. Hutton—Aurature Lilies.

Mrs. George A. Folger—African Daisy. Petunias.

Mrs. Kenneth Taylor—Wild Flower Arrangement. Wall Flower Arrangement. Table set for One—"Live Alone and Like It."

Maria Mitchell Association, Natural Science Dept.—Wild Flower Display.

Mrs. George Dyer—Table Arrangement.

Mrs. Edgar Ellinger—Table Decoration. Still Life.

Mrs. Leo Pollack—Grandmother's Dressing Table. Grand-daughter's Dressing Table.

Mrs. Robert Stewart—Bouquet of Gladioli. Bowl of Zinnias.

Mrs. Natalie Gates—Centerpiece. piece.

Mrs. Charles Satler—Table Decoration.

Mrs. George C. Rule—Vase of Gladioli.

Mrs. William Ripley Nelson—Centerpiece Decoration.

Mrs. Jean Gundry—Table Decoration. Wall Decoration.

Mrs. E. Geoffrey Nathan—Centerpiece Decoration.

Mrs. John Egle—Centerpiece Decoration.

Mrs. Ralph Bartlett—Rock Garden Decoration.

Mrs. Charles Satler—Wall Decoration. Table Decoration.

Mrs. William Wallace—Table Decoration.

Mrs. Louis J. Praeger—Japanese Ivy. Card Table.

Mrs. Irma C. Wieand—"Tea For Two."

Mrs. Helen Wieand Cole—Persian Wall Decoration. Japanese Wall Arrangement.

Mrs. Irvin Wyer—Flowers.

Mrs. John F. Lougee—Basket of Flowers.

Messrs. Fred Bennett and Leon M. Roal—Wild Flower Exhibit (the entire stage.)

Lack of space forbids going into detail of description. The largest display in its particular class was that of Messrs. Bennett and Royal. They had filled the entire stage with varieties of wild flowers, shrubs and trees, and amongst the shrubbery had placed a number of stuffed pheasants and an owl. It represented a deal of work.

Mrs. Buckner's wall decoration was extremely well done. A basket of beautiful flowers on a table was so arranged as to be almost an exact duplicate of those in a picture on the wall.

The table and wall decorations were all well designed and each had its own distinction. This made the task of the judges unusually difficult, despite the fact that there were four separate classes to pass judgment upon. After considerable pondering the awards were made as follows:

Single Vase.

- 1st—Mrs. J. W. Hutton.
2nd—Mrs. Emory Buckner.

Table Decoration.

- 1st—Mrs. Kenneth Taylor.

Still Life Composition.

- 1st—Mrs. Emory Buckner.
2nd—Mrs. Edgar Ellinger.

Table Decoration.

- 1st—Mrs. William Wallace.
2nd—Mrs. Charles Satler.

Wild Flowers.

- 1st—Maria Mitchell Association.
2nd—Mrs. Kenneth Taylor.

Special Awards.

Mrs. Ralph Bartlett—Rock Garden Exhibit.

Miss Eleanor Manter—Arrangement.

Mrs. Desha Breckinridge—Luncheon Table Arrangement.

Mrs. Edgar Ellinger—Table Arrangement.

Mrs. Leo Pollack—Wall Arrangement.

Mrs. Emory Buckner—Victorian Wall Arrangement.

Messrs. Bennett and Royal—Wild Flower Arrangement.

Frank Colby—Basket Arrangement.

Bronze Tablet in Memory of Karl Satler.

A bronze tablet has this week been placed in Bennett Hall, the new recreation hall of the Congregational church, as a memorial to the late Karl Satler, who was always deeply interested and helpful in the advancement of the church work. A generous contribution to the fund for the recreation hall was made by Karl's parents, Mr. and Mrs. Charles E. Satler, in his memory. The inscription on the tablet reads as follows:

In Memoriam
KARL E. SATLER
1902 - - 1936

His understanding of humanity, his love of all mankind, and his charity in word and deed to all who came his way, helped make the world a better place in which to dwell.

This building is in part made possible through the generosity of his parents, to the glory of his memory.

Old North Vestry Re-Dedicated at Impressive Service.

The "Old North Vestry," for over two hundred and twenty-five years a land-mark in the religious and community life of Nantucket was on Thursday evening of this week re-dedicated to the work in which it was endowed by its original builders. During the past several months, workmen under the supervision of LeRoy H. True, have redecorated the historic old structure, so that it now presents much of the old-time atmosphere. Alexander Hoyle, well-known Boston architect and Nantucket summer resident, designed the work, and the result is one of marked dignity and simplicity.

The service or re-dedication was conducted by the Pastor of the First Congregational Church and of "Old North," Rev. Gordon Thompson. The order of worship was as follows:

Prelude: "Agnus Dei" Bizet

Mrs. Richard V. Gray-violinist
Processional: "Now Thank We All Our God"

The Call to Worship
The Doxology
The Prayer of Invocation
The Lord's Prayer
Responsive Reading

Solo: "O Divine Redeemer"

Miss Olive Macy Appleton

The Lesson: Hebrews 11, 12

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THE RE-DEDICATION

The Old North Vestry, Past and Present Stanworth Nickerson
Greetings from Former Pastors
Greetings from Sister Churches

Rev. William P. Horton

Anthem: "Hark, Hark My Soul"

Miss Olive Macy Appleton—Soloist

The Act of Re-Dedication

The Prayer of Re-Dedication

A Choral Response

Hymn of Re-Dedication

"O, God, Above The Drifting Years"

The Sermon: "The Open Door"

Rev. Albert Buckner Coe, D. D.

The Recessional Prayer

Recessional Hymn: "The Church's One Foundation"

Postlude "Festival March"

* * * * *

A short history of the "Old North Vestry" was given by O. Stanworth Nickerson, co-chairman of the committee for the exercises. He told of the traditional date of 1711, when the building is said to have been erected one mile and a half west of its present site. History records it being moved to Beacon Hill in 1765, and in 1834 it was moved back to its present site to make room for the imposing First Congregational Church.

Mr. Nickerson mentioned the fact that "Old North" was utilized as a courthouse and school during its long career, and read a letter which appeared in *The Inquirer and Mirror* in 1875, in which a correspondent who task a printed comment in a Boston signed himself "C. M. C." took to paper written by a visitor who commented on the "barn-like" appearance of the old structure.

* * * * *

Greetings from former pastors of the Congregational Church in Nantucket were read by Rev. Gordon Thompson. The first came from Rev. Frederic W. Manning, pastor at "Old North" half a century ago, who sent greetings from New Jersey. The

second came from Chaplain Fred D. Bennett and family, now at the Great Lakes Training Station in Illinois. Chaplain Bennett was in Nantucket fifteen years ago. The third message came from the Rev. and Mrs. George S. Sutton, in Florida. Rev. Mr. Sutton served as pastor for three years at Nantucket during World War II. The fourth message was from the Rev. and Mrs. Claude Bond, who were at "Old North" from 1938 to 1948, and who are now in Salem, Mass.

Greetings from the island's sister churches were given by Rev. William P. Horton, of the Unitarian Church. In the course of his very fitting remarks, he mentioned that the "Old North Vestry," as the oldest organized Christian church still in existence on the island, was also one of the oldest symbols of island community life, through its years of service as a court, town meeting place, academy and church school, as well as a meeting house.

* * * * *

The service of re-dedication was most impressive, being in the form of a litany, with readings by the minister and responses by the congregation. With the Rev. Gordon Thompson's first pronouncement:

"To the glory of God our Father, by whose favor our fathers built this house; to the honor of Jesus the Christ, the Son of the living God, our Lord and Saviour; to the praise of the Holy Spirit, Source of life and light;"

to the congregation's final response:

"We, the people of this church and congregation, now consecrating ourselves anew, re-dedicate the entire building in the name of the Father, and of the Son, and of the Holy Spirit—Amen."

It was a deeply significant ceremony.

* * * * *

Rev. Albert Buckner Coe, D. D., the President of the Massachusetts Congregational Conference and Missionary Society, delivered the sermon, entitled: "The Open Door." Dr. Coe pointed out that in this modern world poverty-stricken on the one hand, disillusioned and be-set with unbelief on the other hand—the Christian Church is the only hope for the economic as well as spiritual future of our times. The sermon was timely and presented with Dr. Coe's own strong conviction and evident erudition.

* * * * *

Mrs. Leroy H. True was the organist as well as the chorister for the occasion.

The soloists during the evening were Mrs. Richard V. Gray, violinist, of Nantucket, and Miss Olive Macy Appleton (Mrs. Harry Newcombe), of Hollis, N. H. Mrs. Gray's excellent playing and Miss Appleton's beautiful singing were inspiring contributions to a most stimulating service.

NOVEMBER 12, 1949.

THE ORATORIO.

The sacred drama of "Esther the Beautiful Queen" was produced upon the Atheneum stage, on Monday and Tuesday evenings of this week, under the direction of the North Congregational Church Choir and other well-known talented musical artists of local reputation, in a highly dramatic and gorgeous style. No presentation of a purely musical and dramatic conception has ever before given such genuine satisfaction in this town. From the moment the curtain was raised on Monday evening, the success of the oratorio was assured, and, during the whole hour and three-quarters consumed in its production, the interest of the audience seemed to increase, until the grand finale claimed the undivided spontaneous and enthusiastic applause of a most critical audience. If the same degree of perfection had attended a performance of this kind given by professionals who devote their entire time to study and rehearsals, the appreciation of the production could have been none the less hearty and sincere, though it would not have excited surprise; but, when it is remembered that the performers on this occasion were taken from ladies and gentlemen who have seldom, if ever, trodden the "boards," and who make not the least pretension to histrionic fitness, there was something a little surprising in the performance which commended it to the most fastidious as truly unique and complete, although as a whole the entertainment (including the new curtain) cannot be considered as out of the range of proper criticism.

A brief lecture by Dr. Arthur E. Jenks, giving an account of Esther and the other characters prominent in the oratorio, was a graceful introduction of the piece.

The beautiful Queen was the centre of attraction, and the solos rendered by Mrs. M. A. Wakeman in this character, and her dignified and graceful acting throughout, were charming in the highest degree, and have won for her praises on every hand.

Mrs. H. A. Hanaford, as Zerish, displayed dramatic talent, and, possessing a fine voice, rendered her parts exceedingly well, particularly in the second scene of the last act in which Haman's galling defeat is thrillingly portrayed.

Miss Sarah C. Robinson, as Mordecai's sister and Maid of Honor, soprano, sang with exquisite sweetness and purity of tone several solos; and, in her prayer "Thou wilt keep him," exhibited a refined conception of the pathos in the character and excellent taste in performing.

Miss Emma Cook, as Prophetess, was graceful in her acting and possessed of a rich melodious voice. She sang "Lo, o'er the wicked," with becoming force and power.

Miss Sarah B. Winslow, as Prophetess, also rendered a solo with fine effect. Her voice is sweet and melodious.

Misses Clara Cook and Mary Mynhardt both sang solos which evinced careful training in their respective parts and beauty in execution.

The great King Ahasuerus, was personated by Mr. John W. Hallett, whose fine bass voice, aldermanic proportions, and royal purple robes contributed to make this kingly character every inch a king. Mr. Hallett's acting was natural and easy and not overwrought.

Haman was assumed by Prof. L. H. Johnson, and as this character requires a good actor, it found it in Mr. Johnson. A clear baritone and distinct articulation were indispensable, and Mr. Johnson sustained his reputation as master of the character he assumed with marked satisfaction.

Mordecai was the favorite character of the piece, the hero of his time and place, and Mr. B. G. Tobey played this part with signal fidelity and positive beauty of style and finish, in which his free tenor had ample scope.

Mr. William Wyer, as Harbonah, was in good voice and sang and acted well. His solo was inspiringly rendered.

Dr. A. E. Jenks, in reading the part of the Scribe, gave evidence of having studied the character and mastered the subject.

The High Priest, in the person of Mr. W. F. Macy, was sustained with credit.

The choruses of the Jews and of the Persians, in which many others took part, were all rendered with vigor and enthusiasm, and the conclusion was rapturously applauded. The detail of the minor parts of the piece had been carefully attended to, and every one, whether as attendant, page, or guard, felt the importance of painstaking in the preparation of their respective parts, so that its success is due to the united efforts of the entire company.

Mrs. W. F. Codd conducted the orchestral part of the entertainment upon the piano, assisted by Mr. Josiah Freeman upon the cornet.

We are glad to learn that the two entertainments netted \$85, which will be devoted to repairs upon the organ.

Resignations

Rev. M. S. Dudley, for the past eight years pastor of North Congregational Church, severed his connection with it on Sunday last. At the conclusion of his discourse, he made a statement of what had been effected in the way of improvements about the church and grounds, expressing regret that the spiritual results obtained had not been better. In his final remarks Mr. Dudley was visibly affected.

The retiring pastor has been an indefatigable worker, not only in his church, but in the community, and his efforts have ever been of a strictly unselfish character, and pointed towards general moral and temporal improvement. Among the public causes he has espoused with energy, have been the organization of the Improvement Association, of which he has served as president. The Historical Association owes its existence and success largely to his efforts. Of a progressive nature, he has been prominent in the advocacy of a public sewerage system, in pushing the establishment of a free public library, and other minor affairs. He has, from the very persistency of his endeavors, inspired opposition, but the general public will remember him kindly, and will accord him their good will and esteem for the great good he has wrought in our midst. We wish him success in whatever new field of labor his steps may lead him.

Rev. E. A. Tuck has tendered his resignation as pastor of the Baptist Church, to take effect at the expiration of his pastoral year.

Oct. 3, 1897

Death of Rev. F. W. Manning.

The Rev. Frederick W. Manning, retired Congregational minister, who had spent a half century preaching in New England pulpits, died at Cumberland, R. I., on Tuesday. He held the pastorate at the North Congregational Church in Nantucket from 1902 to 1912, and was well known here. He was in his 88th year.

Born in Andover, Mass., the son of John H. Manning and Lois (Batchelder) Manning, he was graduated from Colorado College and held graduate degrees from the Andover Theological Seminary and the Harvard Divinity School.

He held his first pastorate at the Marshfield Congregational Church, and served successively at Nantucket, Swampscott, Manchester and Boylston, Mass.

Besides his wife, the former Mary Delano, of Duxbury, Mass., Mass., he leaves four daughters, Dr. Miriam D. Manning, of the Marine Hospital, of Brighton, Mass., Mrs. Charlotte Abercrombie, of Middleboro, Mass., Mrs. Eunice Haskell, of Nantucket, and Mrs. Mary Howard, of Waukegan, Ill.; two sons, Frederick W. and Theodore D. Manning, of Manchester, Mass., and a sister, Mrs. Caroline Whithill, of Andover.

Private funeral services were held at the Old South Congregational Church, Andover, on Thursday.

Apr. 1, 1950

OBITUARY.

CHILDS—Rev. Alexander C. Childs, who had resided in Worcester for the past five years, died April 13, at the home of his son, in his 73d year. He graduated at Yale in 1845, and at Union Seminary in 1849. His several pastorate were at East Falmouth, Amesbury, Rehoboth, Chatham, West Charleston, Vt., Sharon, Vt., Oxfordville, N. H., South New Market, N. H., West Gloucester and Lindboro, N. H.

"He was a good man, full of the Holy Ghost and of faith." He was a simple, earnest, positive and tender gospel preacher.

While here he united himself with the Central Church. He greatly loved to preach as opportunity offered, but he could honor the pew as well as the pulpit, and was a most loyal and helpful parishioner.

He greatly endeared himself to his brethren in the ministry. "He was faithful in that which is least as well as in much." At the time of his death he was scribe of the Worcester Central Association, and also secretary of the Monday Minister's Meeting. The funeral services were conducted by Drs. Merriman, Gould and Mix.—*Congregationalist*.

Mr. Childs, who was a native of Nantucket, was a son of Deacon James Childs, one of the former deacons of the North Congregational Church. Mr. Childs leaves a widow, (who was a daughter of the late Hon. William Barney) and four children, two sons and two daughters. * * *

May 23, 1876

Rev. Walcott Fay, who has recently assumed the pastorate of the North Congregational Church, is attracting many young people to his services. Mr. Fay has been for some years pastor of the Congregational Church at Westboro, Mass. He resigned two years ago on account of health, and has been since engaged in supplying prominent churches in Boston and vicinity, and for several months was acting pastor of Rev. Frank Hyatt Smith's church, Cambridge, and the First Church, Brockton. While his health is now restored, it is understood that the healthfulness of Nantucket was one of the chief attractions in bringing him here, as well as the unanimity of the call.

Nov. 13, 1897

OBITUARY.

Deacon Edward R. Folger passed quietly away, after a brief illness, at his home on Gardner street, on Thursday last. He was a devout Christian gentleman whose life and deeds during his long earthly career leave no doubt that he has laid aside mortality and put on immortality to receive the welcome greeting: "Well done good and faithful servant. Enter thou into the joy of the Lord." We fully endorse the remarks of thy *Inquirer and Mirror* which says:

The death of Deacon Edward R. Folger will be universally lamented. His long life has been one of probity. Commencing a business career as a boat builder, he followed the vocation until the decline of the maritime interests of the island. Being possessed of fine mechanical skill, he then turned his attention to the mechanical department of dentistry, which pursuit he followed until within about a dozen years since, when he retired from business pursuits and lived in comparative retirement. At an early period of life he was elected a deacon of the First Congregational Church, which position he retained till the time of his death. For many years he was also superintendent of the Sunday School. In all the works of the town, his support could be relied upon, and in the prosecution of his duties, whether in the church or in the larger domain of public trusts, he never swerved from the right as God gave him wisdom to see it, and in so doing made no enemies. He possessed a fine intellect, but his modesty never intruded it upon his fellows. He was the youngest son of the late Hon. Walter Folger, distinguished as an astronomer, statesman and jurist, and his age was 81 years. He leaves a widow, by his second marriage, and an only son.

Feb. 23, 1888

Observance of Bible Revision Week of September 28.

A community-wide service on Tuesday evening, Sept. 30, is planned in Nantucket to honor the publication of the new Revised Standard Version of the Holy Bible. On the same evening similar interchurch meetings will be held in at least 3,000 other communities throughout the United States and Canada. Rev. Clayton E. Richard, general chairman of the local committee planning for the Revised Standard Version Bible Observance for the week of Sept. 28 to Oct. 5, announced today that the meeting for this community will be held in St. Paul's Episcopal Church at 7:30 o'clock.

Reading of portions of the new Revised Standard Version of the Holy Bible along with similar readings from the Hebrew, Greek, and Latin languages and from major English translations will feature the service. An outstanding speaker from one of the theological seminaries will address the observance congregation on the theme, "The Word of Life in Living Language."

"The completion of the Revised Standard Version of the Holy Bible marks an epoch in the religious life of the English-speaking peoples comparable to that marked by the issuance of the King James Version in 1611," Rev. Mr. Richard said.

Sept. 26, 1952

Nantucket Woman Honored



—Fee and Haddon Photo

MRS. LIZZIE A. BARTLETT

Church Elder Of Nantucket Is Recognized

Special to The Standard-Times

NANTUCKET, Dec. 16 — The oldest living member of the First Congregational Church here, Mrs. Lizzie Ann Bartlett, was presented a certificate of loyalty by the Rev. Clayton E. Richard this week in honor of her 67 years of active membership.

Mrs. Bartlett, who will be 90 Jan. 1, holds the church membership record. Mr. Richard, unexpectedly noting these facts aloud, called Mrs. Bartlett to the altar Sunday morning and presented the certificate. She was accompanied by her son, Ralph, and daughter, Edith. The congregation arose spontaneously to pay her tribute.

Mrs. Bartlett, having lost both her parents, came to Nantucket when she was 18. She had a sister on the island. On the night Mrs. Bartlett arrived, she met Captain William Macy Bartlett, a Nantucketeer, and she was married to him in 1885. They joined the church the next year.

1954

Timothy White Papers.

The following article was recently read before the Nantucket Historical Association by Miss Helen B. W. Worth, and contains much interesting historical data:

Nantucket's Pioneer Missionary.

A valuable donation was recently made to the Nantucket Historical Association by Rev. Dr. A. H. Quint formerly in charge of the North Congregational Church of New Bedford, and since then very prominent in Congregational circles.

A small bundle of papers, yellow with age and evidently belonging to some ancient period, comprises in the first place about a dozen letters purporting to have been written by or to one Rev. Timothy White at Nantucket; in the second place four small home made books of about one hundred closely written pages. The dates on these papers extend from 1725 to 1755.

Dr. Quint, who is acknowledged to be a profound and accurate scholar in the early church history of New England, after careful examination and scrutiny, has pronounced these papers authentic, and to one familiar with the early history of Nantucket, there is abundant internal evidence of their genuineness. They are therefore very helpful in ascertaining the manners and customs of the people of that period. They were carried away from Nantucket to Haverhill in 1750, and kept in the White family until in 1872 a great grandson of Timothy White gave them to Dr. Quint. They have now returned to Nantucket, 145 years after they were carried away.

With these papers there came as a gift to the North Congregational Church of Nantucket a fragment of twelve small pages written by Mr. White, containing a record of baptisms of persons connected with the Presbyterian Church in Nantucket from 1728 to 1749.

It seems that Timothy White was born in Haverhill Nov. 13, 1700, and died in the same place Feb. 24, 1765. At twenty years of age he graduated from Harvard College. Inspired by religious zeal, young White came to Nantucket, and May 29, 1725, began his work as a missionary, not only to christianize the Indians but also to raise again the standard of the Puritan Church that had become almost lost and forgotten. After residing on the island a quarter of a century, in June, 1750, Mr. White returned to Haverhill.

Before referring to the salient facts of his life, it will be well to recall the condition of the people of Nantucket at the time of his advent among them. In temporal affairs the people were not affluent. Their only resources were land, sheep, fish and whales, and constant industry was required to secure their support. Their surplus earnings were used in purchasing a few books and additions to their household furnishings. In the inventories of their estates money seldom appears, even in Thomas Macy's.

In matters of religion there was considerable independence. The inhabitants of Nantucket as part of New York Colony were not required to maintain a church or to attend one, and after 1692 as part of the Province of Massachusetts, the same liberty was tolerated. The first settlers were probably Presbyterians and Baptists. Up to the year 1700 no religious gatherings can be discovered. There was no church or meeting house.

In 1698 the Quaker invasion into New England reached Nantucket. The first preacher succeeded in convincing Nathaniel Starbuck. In the year 1701, the second visiting Friend preacher, by great effort, convinced the famous Mary Starbuck, and Quakerism on Nantucket became established. If it had not received this able and strong ally, Quakerism would not have conquered Nantucket.

In this community where money was scarce, where the greatest frugality was necessary, where trading was the rule and our modern methods of buying with money was almost unknown; where Spanish silver dollars were too precious to use in payment, but were hammered into valuable household implements, and those not by any means common, where the people were as highly intelligent as any in their day, and where each one formed his opinion in religious matters, free from Puritan restraint; it is by no means surprising that the Quaker preacher who insisted on simplicity in life and dress, and most important of all, a gifted but unpaid ministry, should have met with great and immediate success.

In 1704 one visiting friend says: "The meeting at the house of Nathaniel Starbuck was large and although some of the inhabitants are for a priest" (meaning of course any paid minister, Protestant as well as Catholic) "and to allow him some settled maintenance, but the majority are against it, probably, as another Friend said, because the Quaker method was much cheaper."

When Mr. White came to Nantucket the last of the original settlers was dead. A few families, including the Gardners, Brocks, Chases and some of the Coffins had held to the traditions of the New England Church. Many attempts had been made by clergymen to establish a church, but the vigorous attacks of the Quakers upon a "hireling ministry" and the meagre support that was given them resulted in the failure of the attempts, so that, when White began his missionary career the Quakers had established a flourishing meeting which was attended by a large majority of the inhabitants, and all that the little band of Presbyterians had was a meeting house standing on the road just north of No Bottom pond. White seems to have had a bet-

ter opportunity than those who preceded him, for very early in his ministry he had assurance of contributions from Boston. His income the first year was 65 pounds, and the next year 80, and nearly half came from Mr. Bromfield in Boston. Of his work among the Indians, Mr. White kept a good account. His first record is that he preached a lecture to the Indians at Miacomet July 12, 1728. Then follows a record of dates of preaching to the Indians for the succeeding 13 years with the amounts he received from Boston for his services, usually 25 pounds a year. The number of his hearers at the meetings averaged forty, but once was over one hundred. He preached to the Indians about once a month, and July 2nd, 1741, he preached at Squam, in the morning to the Baptists and in the afternoon to the Presbyterians. His labors in his own church seem to have been successful.

As he never saw fit to be ordained, he could preach, but could neither marry nor baptize.

During his ministry one hundred and seventy-three persons were added to the Presbyterian Church, the largest additions being in 1742, the time of the great awakening in New England under Whitfield and Jonathan Edwards.

Whenever there were candidates for baptism, clergymen from the mainland visited the church and performed the ceremony. There were sixteen such occasions during White's ministry. The ministers who visited Nantucket were as follows: Baxter, of Medfield, and Worcester of Sandwich, five times each; Hobby, of Reading, twice; Wiswall and Brown of Haverhill, Hovey, of Mattapoisett and Newman each once.

The total compensation received by the missionary for his preaching to the English inhabitants, including what he received from Boston in the entire period of his ministry, was 2212 pounds, and for his service among the Indians 365 pounds—in all 2577 pounds. At that time 2 1/4 pounds, were equivalent to one Spanish milled dollar, so that this equalled 1145 Spanish dollars, or \$1145 in our present currency. This would average 46 dollars a year.

Sept. 27, 1728, Timothy White married Susanna, daughter of Capt. John Gardner, a prominent man on Nantucket, grandson of the famous Capt. John Gardner. In the summer of 1730, White was building a house on land given him by his wife's father. The lot is described as being east of and near the house of Josiah Coffin and on the highway. With the house-lot was included a small piece of land in the swamp near by for a garden. The house of Josiah Coffin, is the Esqr. Benjamin Gardner house at North Shore, now occupied by Mrs. Eunice Coffin Gardner-Brooks, wife of Capt. John Brooks. The house was built in the year 1724.

On the south side of Cliff Road, a little east of the Josiah Coffin house, is the site of the house built by Timothy White, almost due north from the house with the horse-shoe chimney. Between the White house and the house with the horse-shoe chimney is the swamp, where was located the garden of Timothy White. Early in his sojourn at Nantucket, Mr. White opened a school, which he continued a number of years. Among his pupils were Brocks, Bunkers, Coffins, Gardners and Pinkhams, but never a Starbuck, for they were Quakers and would not be allowed to attend a Presbyterian school. There were no vacations in that school except when the teacher was sick. The school year was divided into four quarters of three months each, beginning the first day of June. The tuition seems to have been about 10 shillings per quarter.

As a sample of his income I have selected the quarter including June, July and August, 1733, when there were 34 pupils in his school. He received this quarter about 25 pounds, or about 11 dollars in our currency. As this seems to be a fair average of his school business, it is evident that his receipts for school teaching did not exceed 50 dollars a year. As money was scarce, he took his pay in hay, wool, wheat, tubs, wood, molasses, cheese and tallow. As preaching and teaching yielded the poor missionary not a hundred of our dollars per year, he attempted to increase his income by trading. His relatives and friends in Haverhill sent him cloth, cider and flour, which he either sold or exchanged. His transactions could have yielded but small profit. He sold primers, testaments and psalters to his pupils and to their fathers, Watts hymns and almanacs. He also engaged in whaling enterprises. His "oyl" and bone were shipped to Boston, as he records it, "on board Peter Folger, Ebenezer Gardner or Silvanus Hussey."

After years of struggle with ill health, small means and an increasing family, he frequently, in writing to Boston, expressed the great discouragement he was under with respect to his ministry at Nantucket, and in the summer of 1749 he seems to have had serious thoughts of leaving the island. His church was not self-supporting, for his parishoners could contribute but small amounts towards his salary. It is a fact that the wealthy inhabitants of Nantucket were Quakers.

Under date of Aug. 31, 1749, the Boston ministers sent White a letter promising him that they would use their interest that he might have a more comfortable support than he had yet had. Evidently they were unable to carry out their intentions, and so in the early part of June, 1750, the sick, weary and discouraged missionary, after the labors of a quarter of a century, departed from Nantucket and passed the remainder of his days in his native town, trading New Hampshire lumber for woolens and linens not high priced, white and black gloves, and other mourning, soft pewter, nails, cutlery and haberdashery from England.

The little church at Nantucket, a meagre minority, competing with the successful majority of Quakers, struggled along without a pastor eleven years, till in 1761 Rev. Joseph Mayhew became pastor of the North Congregational Church.

HELEN B. W. WORTH.

Aug. 3, 1895

Nantucket Pastor Labors While Others Rest.

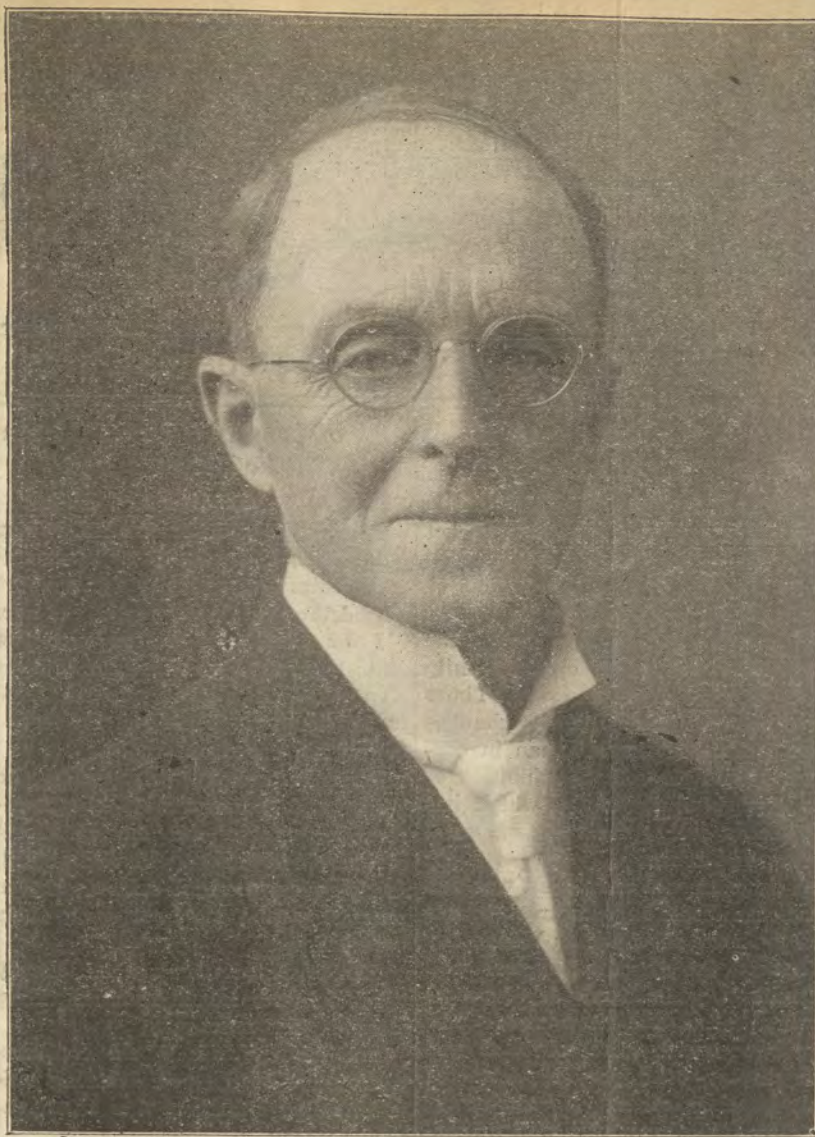
From the New Bedford Standard.

At this season of the year when most pastors are dropping ministerial duties and heeding the call to cool country wilds or the quiet of secluded seashore resorts, there is one pastor at least who is finding this the busiest season of the year. He is Rev. Charles A. Ratcliffe, the pastor of the historic First Congregational Church at Nantucket, which through so many long years has kept its vigil on Beacon hill. New Bedford has a particular interest in the pastor of this ancient church, for he was formerly in Mattapoiset, having served as pastor of the Congregational church there for several years in the early '90's. He has been in Nantucket for the last four years, coming here from Norton.

"When I first came to Nantucket," said Mr. Ratcliffe, in speaking of his work, "I did not know whether or not the summer people who attended our church would care to have us call on them or to partake of our hospitality. But it was not long before I found that they appreciated whatever we did along this line and since then I have made particular efforts to call upon them. We also hold a number of 'at homes' during the summer season. It has been most surprising and gratifying to me to see what a deep affection many of the summer people have for this old church."

But busy as Mr. Ratcliffe is during the summer, winter is no time of idleness for him and he has found that early spring and late fall are the best times for him to take his vacation. The church, while by no means the thriving organization that it was in the days when Nantucket was in its prime, is an exceptionally active organization and never, asserts the pastor, were there more kindly and loyal church members than these of this island church. They devote of their time and effort freely for the church and each summer one of the most active concerns is the annual fair held early in August under the auspices of the Union Circle, which has just completed 75 years of active service for the church.

The early history of Mr. Ratcliffe's church is shrouded in obscurity. The records of the Ecclesiastical Society date no further back than 1761 and there is, so far as is known, little information on the matter to be obtained elsewhere. It is known certainly, however, that Timothy White who began preaching on the island in 1725, officiated as pastor of the church. He served in Nantucket under the auspices of the "Society for the Propagation of the Gospel in Foreign Parts." His duties among other things included the superintendency of the religious work among the Nantucket Indians, the supervision of a private school and preacher to the congregation of the First Congregational Church.



REV. CHARLES ALFRED RATCLIFFE

Born in London, England, November 10, 1857

Died at Nantucket, February 14, 1927.

Pastor of First Congregational Church at Nantucket from 1917 to 1927.

The first house of worship of the society was built in 1711 and was of island timber obtained, so the old records say, "from the huge and towering white oaks with which the island was once covered." It was first located about a mile northwest of the town. In 1765 it was moved to Beacon hill. In 1834, having become too limited to accommodate the great crowds which thronged its doors every Sunday, it was moved back to give place to the present church edifice which has for so long been one of the landmarks of the island. The old church edifice was fitted up as a lecture room and is now used by the congregations for the services during the winter. The present church building accommodates more than 600 and in former days was packed to the doors.

During the summer the parsonage of the church on West Chester street is a gathering place for Mr. Ratcliffe's delightful group of little grandchildren. Among those who count a visit to grandfather and grandmother at Nantucket as one of the treats of the year are Charles and Donald Nason of Norton. These two boys who are quite as attractive and more than this picture shows them to be, are the children of Mr. and Mrs. D. Wadsworth Nason, the latter being a daughter of Mr. Ratcliffe.

Obituary.

Rev. Myron S. Dudley, pastor of the Church in Newington, died at the parsonage Friday, at 1.15 a. m. Earlier in the week he had suffered an attack of neuralgia of the heart, but he was supposed to be recovering when death followed suddenly upon a second sharp attack of the disease.

Myron Samuel Dudley was born of old New England stock, in Peru, Vt., Feb. 20, 1837. He was a graduate of Williams college in the class of 1863, and at the time of his death he remained the efficient secretary of his class. On his graduation from college, he enlisted in the army, where he rose to the rank of captain serving until the close of the Civil war.

Later he was graduated from the Union Theological seminary of New York city, and he served in the Congregational Churches from 1870 to the present time. His longest pastorates were at Cromwell, Conn., where he served eleven years, and at Nantucket, where he was minister of the First Church.

Mr. Dudley had always been interested in the history of the communities where he has resided and has sought to draw all the people together in united and cooperative work.

He was founder of the Improvement Association and the Historical Association of Nantucket, and he held membership in the largest historical societies of Massachusetts. He was a diligent investigator of local history and was the author of several historical publications.

Mr. Dudley had served the church in Newington for four years. During this time, he had done much to stimulate and carry to successful issue the work of village improvement. He had recommended himself to the people as a wise counsellor, a kind friend, a good citizen and a faithful minister, and his loss will be felt by the whole community.

Mr. Dudley leaves a wife, who has shared his ministry to the town of Newington.

The funeral will be held at the church on Monday afternoon at half-past two. The services will be conducted by neighboring ministers.—*Portsmouth, N. H., Paper, Nov. 18.*

Letters To Editors

Group To Continue

Some time ago an article appeared in your paper stating that the Ladies Union Circle of the First Congregational Church would disband and would join with other women of the church in forming one organization. Such has not been the case. At the annual meeting of the Union Circle held January 5, 1960, several women of the church joined the society and plan to continue under the present name: the Ladies Union Circle of the First Congregational Church of Nantucket. It is expected that some changes may be made in the by-laws and in the general organization.

Miss Alice Crocker
29 Pleasant Street
January 6, 1960

NEW BELL RANG SUNDAY.

Interesting Event for Parishioners of the First Congregational Church. Some Valuable Historic Data.



RING OUT THE OLD.

The old bell which for nearly eighty years summoned the people to worship. The crack is plainly visible in the picture, together with the solder which was used in an attempt to make repairs. The bright place on the "ear" at the top is the result of the work of a souvenir hunter and his hack-saw. The old bell has been sent to the foundry, where it will be melted and used as "metal." It was cast for the Nantucket church in 1834, by Henry N. Hooper & Co., of Boston, and was rung for the first time on the 6th of November in that year.

The tongue of the old bell has been preserved as a memento, and several parishioners of the church have retained small pieces of solder as souvenirs.



RING IN THE NEW.

Ring out the old, ring in the new;
Ring out the false, ring in the true.
Ring out the darkness of the land;
Ring in the Christ that is to be.

Presented to
The First Congregational Church
of
Nantucket, Massachusetts,
by
Mr. and Mrs. Henry Lang.
A. D. 1914.

Considerable local interest was attached to the raising of the new bell to the tower of the First Congregational church, last week, to replace the old bell which was placed there when the church was built in 1834. The workmen completed their labors Saturday morning and the first trial strokes were sounded on the bell at 11.35 o'clock, when Henry Brown, the treasurer of the parish, was accorded the honor of giving the first pull on the rope. The pastor, Rev. F. A. Sanborn, also sounded a few strokes on the bell while the adjustments were being made.

Sunday morning the entire populace listened eagerly for the sound of the new bell, and at 9.30 o'clock Alonzo D. Fisher rang it for the first time in summoning the people to worship. Two or three of the deacons and one or two other interested persons witnessed the "ringing" from the interior of the tower, while standing here and there on the streets in the immediate vicinity were men, women and children—all interested in the event. Everybody was highly pleased with

the tone of the bell, which is "A flat", and of a much sweeter tone than the old bell, which has clanged forth these many years; in fact, no one can actually recall the time when the old bell sounded its true tone, for it was undoubtedly cracked a few years after it was hung, as the result of a flaw in casting.

Other than the fact that the old bell was cast by Henry N. Hooper & Co., of Boston, in 1834, the bell is devoid of history. It is known that it was first rung on the 6th of November in that year, when the new church edifice was consecrated as a house of worship on a Thursday morning. The present church building was erected that year, the Congregationalists having found need for a larger edifice than the one they were then using—the present vestry building—which was moved to its location in the rear to make room for the new building.

The work of construction on the new building was completed in October, 1834, under the superintendence

of Mr. Waldron, an architect, and its furnishings were in place the first week in November, so that the consecration services were held on Thursday, the 6th. The order of exercises that morning was as follows:

Invocation and reading of the sacred scriptures by the pastor, Rev. Stephen Mason.
Anthem by the choir.
Introductory prayer by Rev. Oliver Cobb, D. D., of Rochester.
Hymn by the choir.
Sermon by Rev. Sylvester Holmes, of New Bedford.
Dedicatory prayer by Rev. Mr. Pratt, of Barnstable.
Anthem by the choir.
Benediction.

In the afternoon a public sale of pews took place, when 87 of the 118 were disposed of, at prices reaching in the aggregate to more than \$1,000 above the appraised value.

The discourse, by Rev. Mr. Holmes, was from Psalms Lxxxvii 5-6: "And of Zion it shall be said this and that man was born in her; and the Highest himself shall establish her. The Lord shall count when he writeth up the people, that this man was born there." The local press at that time chronicled the address as "a masterly composition, full of original thought

and striking illustration, and delivered in a style that proved the speaker to be both in earnest and perfectly at home in the department of pulpit oratory. It was listened to with closest interest, by a very full assembly, numbering about one thousand persons, and comprising members of almost every religious denomination, all of whom appeared much gratified. The other services were also performed in a highly acceptable manner."

The present church building, when erected in 1834, was 80 feet long and 62 feet wide. It had a steeple of design similar to that on the Baptist church, the top of which was 123 feet from the ground—14 feet higher than the Old South tower stands today. This steeple was later taken down, it being thought unsafe, and it is estimated that about 25 feet of it was removed. In its place four "minarets" were constructed—one on each corner of the tower—which are still in position.

The original Congregational church

building, which was used as a place of worship prior to 1834, is now known as the "Old North Vestry." It is the oldest church building in Nantucket and was built of oak which grew on the island. Some interesting facts have been gleaned with reference to this historic building.

A bill of timber for building a meeting house, dated 1711, seems to establish the date of its erection. It was located on high ground some distance north of No Bottom Pond, and although the building was so long ago framed, no examination has as yet detected any unsoundness in the wood, whatever may have been the condition of the doctrines set forth under its roof.

The church was originally fitted with a high pulpit, and its pews were square in form, of commodious "depth of hold," with seats hung on hinges to be raised or lowered as required. A huge sounding board was suspended above the minister, held by a cord attached to a hook in the ceiling, ready to serve the purpose of an extinguisher, should the parson pass the seventeenth mile-stone in his sermon and improve more than an hour and three-quarters in his endeavors to elucidate a subject which only became the more misty as he advanced.

The gallery extended around the north, east and south sides of the church, the singers occupying the eastern, beneath which was the main entrance, protected by a small projecting entry built outside. Subsequently, this entry was wheeled down to Brant Point, and became an ornament to one of the half-dozen dwelling houses located there.

At first, when it stood on its original site, the church had no tower and there were entrances on the east side and south end. In 1765 it was moved to the present site of the North church, on Beacon Hill, where it remained till 1834, when it was moved back to its present location to make room for the building now standing in front of it.

About 1795, a tower was erected on the south end of the building, which was bolted to the building by iron rods. The holes, seen in the timber above the present desk, were for these rods. Also timbers on the beams in the roof were used to give additional stability.

In 1800 a bell weighing one thousand pounds was put into this tower—the first bell on the island. In course of time, the people living near the church were fearful the tower might be blown over, consequently the cap or dome with vane, and the two upper sections, were taken down. Somewhere about 1829 the Unitarians reconstructed their tower as it now appears. At about the same time the North church people restored the two upper sections, the topmost of the two being octagonal, and this was topped by a convex mosque-like dome. This is shown in a sketch in India ink made by the late Mrs. Eliza Macy.

With the restoration of the tower, the fears of its overturning in some



Watching the old bell in its descent from the tower. Several of the interested church members—one or two of whom are almost as old as the bell itself—are in the group at the right of the picture.



The young people swarmed around the old bell like flies around a sugar bowl. The "Professor," in the foreground, was patiently waiting his turn. At the extreme right, Arthur Collins, one of the workmen who lowered the bell, is enjoying the "scramble."

gale of wind were revived, so that after a while, in 1834, when the building was moved back, the tower was entirely removed, and its timbers are now doing service in a cottage opposite Sea Cliff Inn. The old vestry was sold after its last removal and for some time was not used for public worship, but it was afterwards repurchased by the church.

It is said that the north end of the interior, partitioned off, was at one time used for school purposes, and somewhere about 1835, J. B. Thompson rented it for a Parish School, at a rental of \$25 per year. It is also a tradition that this building was used as a court house at the trial of Indian Quibby, though there is nothing of record to that effect.

ECHOES FROM THE NEW BELL.

The sweet toned bell is ringing out
Its Easter call to praise and prayer;
I hear it join the robin's song—
It sends glad preachment through the air;
And in its echoing notes I hear
Lost voices that to me are dear;
They seem to say: "I'm here! I'm here!"

The sunlight glimmers from above;
The grass-blades bend with reverent mien;
A sacred hush is brooding, and
A Sabbath blessing floats between.
I list again, with loving ear,
And still I catch those voices clear
That seem to say: "No tear! No tear!"

My faith is strengthened, and I know
The Lord who came will come again;
Perhaps in peace, perhaps in joy,
Perhaps in better hearts of men.
The bell assures me, sweet and clear,
It greets my fond, believing ear,
And gently says: "No fear! No fear!"

Anna Starbuck Jenks.

April 12th, 1914.

APRIL 18, 1914

ERECTED ONE HUNDRED YEARS AGO



THE FIRST CONGREGATIONAL CHURCH. DEDICATED NOVEMBER 6, 1834.

One Hundredth Anniversary Of North Congregational Church.

The plain but dignified edifice on Beacon Hill, known to many generations of islanders as the North Church, this week observes its one hundredth birthday. The large structure, with its historic "Old North" vestry attached, was consecrated on the 6th of November, 1834, at services which marked the first use of the building for church purposes.

The consecration of the new church in 1834 marked another point in the history of the First Congregationalist Society on this island. More than a century before the Congregationalists had begun to assemble at various dwellings—similar to the early meetings of the Society of Friends, with whom they formed a cornerstone in the building of the generation of Nantucketers who became world-famous as master-mariners and whalemens.

It was during the year 1711 that the Old North Vestry was erected on high ground some distance to the north of No Bottom Pond, where it was in a central location in the far-flung early settlement of that vicinity. Within a decade later, the present town had its inception at the Great Harbor, and in succeeding years the permanent settlement spread about the slopes of Wesco hills.

Sherburne-Town, as the new settlement was called, had a rapid growth. All the early roads led through the little valleys of the low Wesco hills to the harbor, and the houses grouped themselves about these winding lanes until a compact village came into existence. In and around the clustered house were several hilltops. To the west and south of the town, the Pop-squatchet hills were occupied by the

NOVEMBER 10, 1934

four windmills that soon became landmarks to the mariner. On the slope of Wesco hill the Meeting House of the Second Congregational Society, or the Unitarian, was erected, becoming the structure on which the South Tower was later erected.

Another hill up the old North Shore way was known as Beacon Hill, being the natural site for one of the early lights guiding to the harbor. It was to this hill that the Old North Vestry was removed in 1765. A tower on the east end of the Vestry antedated the observation platform of the South Tower, and in it the first bell ever used on the island was placed in 1795.

Plans for a new church were made in the first years of returning prosperity after the disastrous War of 1812. A Mr. Waldron was engaged as architect and work on the construction of the new building began early in the year 1834.

When completed, the structure was 80 feet long and 62 feet wide. A tall steeple, in design similar to the one at present on the Baptist church, was placed on the eastern end, rising into the air to a height of 123 feet—some

feet higher than the South Tower. As this was the highest place in town, an observation platform was installed, and mariners were instructed as to the location of the new landmark so as not to confuse their bearings. The people, however, was afterwards taken down, the parishioners deeming it unsafe in a heavy gale. It is estimated that about 25 feet was removed, the present "minarets" being added in position at that time.

The bell placed in the tower in 1834 was made by Henry N. Hooper & Co., Boston. For eighty years the bell summoned the people to church, being moved in 1914, when cracked and worn, although still serviceable. It was replaced by the present bell which is a gift of Mr. and Mrs. Henry Lang, and rung for the first time on Easter morning, 1914.

The completion of the new church in 1834 was a source of great satisfaction to the members of the church. Nantucket was then one of the leading ports of New England and still retained its proud position as the chief whaling port in the world. The townspeople could have afforded to build a temple of mahogany, with gold-encrusted carvings for its pulpit—but instead they built a plain house of worship, of simple design that acquires dignity with the passage of the years.

The dedicatory exercises were attended by a representative gathering of islanders who embraced all the creeds and religious societies of the island. Consecration ceremonies were conducted as follows:

Invocation and reading of the sacred scriptures by the pastor, Rev. Stephen Mason.

Anthem by the choir.

Introductory prayer by Rev. Oliver Cobb, D. D., of Rochester.

Hymn by the choir.

Sermon by Rev. Sylvester Holmes, of New Bedford.

Dedicatory Prayer by Rev. Mr. Pratt of Barnstable.

Anthem by the choir.

Benediction.

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The Inquirer of 1834 characterized the address as "a masterly composition, full of original thought and striking illustration, and delivered in a style that proved the speaker to be both in earnest and perfectly at home in the department of public oratory. It was listened to with closest interest by a very full assembly numbering about one thousand souls and comprising members of almost every religious denomination, all of whom appeared much gratified. The other services were also performed in an acceptable manner."

* * * * *

For the first fifty years of settlement there was no established religious sect on Nantucket. While the first settlers were Baptists they did not organize a "meeting" of that denomination. From the visits of the preachers Chalkley and Story, of the Society of Friends, the islands took up the Quaker faith.

It was more than a decade later that the Old North Vestry was built for islanders of the Congregationalist sect, and the Rev. Timothy White, who left his valuable "Papers" to posterity, seems to have been the first established preacher of this church, officiating in June, 1732.

In 1761, Rev. Joseph Mayhew was invited to "tarry and preach," remaining five years. When the Rev. Bezael Shaw took up the pastorate in 1767, he reorganized the church. Despite the hard work of the minister, however, the predominance of the island members of the Friends drew from its small meeting.

After thirty years, the Rev. Mr. Shaw gave way to Rev. James Gurney, who remained for twenty years. It was during the officiating of Gurney, and his successors, Rev. Abner Morse, Rev. Stephen Bailey, Rev. Nathaniel Cobb and Rev. Stephen Mason, that the First Congregational Society surmounted many obstacles and became prosperous to finally erect such a fine edifice as the present church.

Those following Rev. Stephen Mason as pastors of the First Congregational Church are listed below.

Rev. William J. Breed—1835-1839.
Rev. George C. Partridge—1839-41.
Rev. John S. C. Abbott—1841-1844.
Rev. Charles Rich—1844-1847.
Rev. George Thacher—1848-1850.
Rev. Benjamin Judkins—1851-1855.
Rev. Joseph E. Swallow—1856-58.
Rev. Henry E. Dwight—1858-1860.
Rev. Isaac C. White—1861-1862.
Rev. Samuel D. Hosmer—1862-1872.
Rev. Henry C. Crane—1873-1874.
Rev. Charles J. K. Jones—1875-77.
Rev. Luther H. Angier—1877-1878.
Rev. Howard A. Hanaford—1878-80.
Rev. Louise S. Baker—1880-1888.
Rev. John C. Emery—1889-1889.
Rev. Myron S. Dudley—1889-1897.
Rev. Walcott Fay—1897-1901.
Rev. Henry S. Snyder—1901.
Rev. Rufus K. Harlow—1901.
Rev. Frederic W. Manning—1902-11.
Rev. F. Arthur Sanborn—1912-17.
Rev. Charles A. Ratcliffe—1817-27.
Rev. Evarts W. Pond—1927-

Nantucket's Old North Church And Its Active Young Pastor.

A very interesting article relating to the Congregational Church on Nantucket—its activities and what it is doing for the community—coupled with the energy and influence of its young pastor, Rev. Fred D. Bennett, in the upbuilding of both the church and the community—is presented in the June issue of "The Pilgrim" by a writer who does not sign his full name but gives the initials "R. B. B." His article is very readable and we have taken the liberty of re-printing it herewith:

Congregationalism on The Far Away Island.

Just three thousand miles off the coast of Spain, according to hearsay evidence, is Massachusetts' farthest outpost, Nantucket. The map of the island quite definitely suggests the shape of certain fish which those who have dived deep into the blue sea have observed. To get to Nantucket you do not dive but you do sail quite a journey over that same deep sea.

"My only regret so far," writes the Rev. Fred Bennett, pastor of the Congregational Church of Nantucket, "is Uncle Sam's short-sightedness. He has not thought of building a bridge with some of his alphabet money, connecting us with the good old U. S. A. If he does this, I shall never again long to live in America."

Probably he means that he does long to live here.

Nevertheless, in the three years he has spent on Nantucket, he has given an extraordinary account of himself. Ninety-five persons have been baptized, one hundred have been received into church membership, eighty-seven of these on confession of faith.

Then there is Bennett Hall, a \$15,500 parish hall, which is practically all paid for and which the church has generously voted to share with groups from other churches. Evidently Nantucket needed such a cultural center



REV. FRED D. BENNETT

and some generous persons knew it. At any rate when the bank sold the hotel they had been using for the purpose, Fred Bennett's leadership turned what looked like an appalling blow into a civic triumph.

In this new parish hall, there are organized group activities for everybody from the age of nine up. There is a Whalers' Club made up of about seventy-five young married people. They meet every Sunday evening for discussion, with invited speakers. They have also formed a little theatre group and present three or four plays a year.

There are two women's groups. The Union Circle, the oldest, was organized ninety-seven years ago. The Harmonious Hustlers seems to be somewhat more recent, but there is significance in both names. Together they have pledged and paid to the church this fiscal year \$1015. Besides this, the Union Circle have a Church Building Fund which they are constantly feeding, looking forward to the day when they will spend another \$15,000 on the old house of worship, which they now occupy and which was built in 1834.

Besides the church itself, there is an old pegged-frame chapel built in 1711 and here they hold their services through the winter. What memories of Moby Dick the place must exhale! But somebody has put a new velvet cloth on the whalers' altar and another somebody—a Mr. Leeds Mitchell, of Chicago—has given a new Hammond Electric Organ. Then there is now a choir of thirty singers all newly vested for the Sabbath praise of the Lord. As a footnote to this, the year-around average congregations of the church number 152!

Once a year they have a Rose Sunday, when the church is decorated with 1000 roses. Did you know that so many roses grew on Nantucket?

And the young people's program is equally interesting and original. This is really a large feature in Nantucket's church. Aside from purely social and religious programs which are held, these youths laid out eight beds of flowers around the church building this year and planted 16 rose bushes. But Youth Week is the climax and feature event of the year. Special programs for the week are developed and last year fifty-four of the young people were transported to Boston, received by the Governor and entertained three days by the young people of Union Church. The year before the Nantucket youngsters entertained forty-seven.

One might expect such a church to be "well-fixed financially". How could it be otherwise? And missions! Do you remember reading of what the old whalers used to say about missionaries when they returned from their three-year trips? The reports were all bad, and bad for so long that Nantucket people have traditionally had no use for missions—even the word was unpopular. Well, three times in as many years immediately passed, the Nantucket church has reached and surpassed its quota for missions.

The writer has not yet had the pleasure of meeting the Rev. Fred Bennett face to face, but has had to obtain his information by reputation and correspondence. Nevertheless, the foregoing record must reveal to any casual reader something of a portrait of the man's soul: Devout, devoted, progressive, ingenious, enthusiastic, practical, it reveals something of the spirit of the people he serves.

In conclusion, if Mr. Bennett should ever wish to move to "America" as he calls it, there should be a wide use for such a minister, pastor and leader. But why come here? Nantucket seems to have all the advantages of America, with none of its disadvantages. It would be safe to wager that many a person now in "America" would consider himself well off if he could move to Nantucket. All praise to Mr. Bennett and his people.

R. B. B.

JULY 2, 1938

For The Inquirer and Mirror. The Old Vestry of the North Church.

Mr. Editor: July 29, 1890
Platt, the photographer, has recently taken two excellent views of the old North Vestry, one exterior from the court in the rear of the Church, one an interior. He also has photographed two sketches of the building as it appeared when it stood on the site of the present church building. These views are on sale for the benefit of the church.

Some interesting items have been gleaned with reference to this old building. A bill of timber for building a meeting house, dated 1711, seems to establish the date of its erection. It was located on high ground north of No Bottom Pond. The church was originally fitted with a high pulpit and sounding board, square pews and galleries on three sides. At first when it stood on its original site, it had no tower. There were entrances on the east side and south end. In 1765 it was moved to the present site of the North Church, on Beacon Hill. Here it remained till 1834, when it was moved back to its present location to make room for the building now standing in front of it. About 1795, a tower was erected on the south end of the building. This tower is represented in the pencil drawing by Mr. William Henry Coffin. The tower was bolted to the building by iron rods. The holes, seen in the timber above the present desk were for these rods. Also timbers on the beams in the roof were used to give additional stability. In 1800 a bell weighing one thousand pounds was put into this tower, the first bell on the island. In course of time, the people living near the church were fearful the tower might be blown over, consequently the cap or dome with vane, and the two upper sections were taken down. Somewhere about 1829 the Unitarians reconstructed their tower as it now appears. At about the same time North Church people restored the two upper sections, the topmost of the two being octagonal, and this was topped by a convex mosque-like dome. This is shown in the sketch in India ink (poorly) made by Mrs. Eliza Macy, mother of Robert Macy, now living in Ray's Court. With the restoration of the tower the fears of its overturning in some gale of wind were revived, so that after a while in 1834 when the building was moved back, the tower was entirely removed. It timbers are now doing service in a cottage opposite Sea Cliff Inn. The old vestry was sold after its last removal and disuse for public worship, but was soon repurchased by the church. The north end of the interior partitioned off, was at one time used for school purposes. Somewhere about 1835, Mr. J. B. Thompson rented this for a Parish School at a rental of \$25 per year. It is also a tradition that this building was used as a courthouse at the trial of Indian Quibby. M. S. D.

[The sketches referred to in the above article will be on exhibition at the North Church sale next Wednesday, morning and evening, and photographs will be for sale. There are also two sketches of the North Church as it appeared before the tower was shortened, and the body of the house was lengthened during the Rev. John S. C. Abbott's pastorate, sometime in the forties, the golden age of Nantucket.—Ed.]

July 29, 1890

"Old North Church" Observation at Original Vestry Site.

A group of interested islanders and summer islanders gathered on a knoll on West Chester street, at the outskirts of the town on Sunday afternoon, to participate in exercises commemorating the 234th anniversary of the erection of the Old North Vestry.

These exercises were arranged by Rev. George S. Sutton, pastor of the Congregational Church, at the suggestion of Rev. George R. Lockwood, D. D., of Tenafly, N. J.

According to tradition, Old North Vestry was erected in 1711, "on the rising ground" north of No Bottom Pond—about a mile west of the present site of the Vestry, to which ground it was removed in 1765.

The program was as follows:

Invocation Rev. George S. Sutton

Scripture Lesson: Exodus; 1 Kings

"The Church's One Foundation"

Message from Nantucket His-

torical Association E. Stackpole

Historical Statement by Miss

Grace Brown Gardner, read

by Alcon Chadwick

"We Love the Venerable House."

Anniversary Address: "The
Present, Past and Future"

Rev. George R. Lockwood, D. D.

"America"

Benediction Rev. Joseph W. Cochran

In his message from the Nantucket Historical Association, Edouard A. Stackpole mentioned that the man who proved the organizing force in the formation of the Association in 1894—Rev. Myron S. Dudley—was the pastor of "Old North" Church at the time, and that 50 years ago, during the town's Centennial Observance, Mr. Dudley had investigated and established the original location of the Old North Vestry.

In a most interesting historical statement, prepared by Miss Grace Brown Gardner, and read by Alcon Chadwick, the history of the early settlement of the island, the arrival of Rev. Timothy White, and the first years of the Church's life here were traced. Miss Gardner has made a thorough study of the known facts, and it was her research which led to the accepted fact that the original location of the Vestry was at this section of the oldest street in Nantucket.

The address of Dr. George R. Lockwood was particularly pleasing. An internationally known astronomer, an author of books on astronomy, and a preacher and lecturer of wide experience, Dr. Lockwood was heard with interest and pleasure.

Stressing the lessons of the past, he voiced the plea that the bright new world of peace that is to come be nearer the present by the workings of God's infinite wisdom through the agencies of those men who now control the governments of the world.

The short benediction was given by the Rev. Joseph W. Cochran, for many years minister at the American Church of Paris, France, now a resident of Nantucket.

The singing of the hymns was led by Mrs. Leroy H. True, Chorister, with Gus Bentley accompanying on his piano-accordion.



From a photograph taken
by Henry S. Wyer, in 1897.

Old North Church Vestry.

Some interesting items have been gleaned with reference to the vestry of the Old North Church. A bill of timber for building a meeting house, dated 1711, seems to establish the date of its erection. It was located on high ground, north of No Bottom pond. The church was originally fitted with a high pulpit and sounding board, square pews and galleries on three sides. At first, when it stood on its original site, it had no tower. There were entrances on the east side and south end. In 1765 it was moved to the present site of the North church, on Beacon Hill. Here it remained until 1834, when it was moved back to its present location to make room for the building now standing in front of it.

About 1795, a tower was erected on the south end of the building. This tower is represented in the pencil drawing by William Henry Coffin. The tower was bolted to the building by iron rods. The holes seen in the timber above the present desk were for these rods. Also, timbers on the beams in the roof were used to give additional stability.

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With the restoration of the tower, the fears of its overturning in some gale of wind were revived, so that after a while, in 1834, when the building was moved back, the tower was entirely removed. Its timbers are now doing service in a cottage opposite the Sea Cliff Inn.

The old vestry was sold after its last removal and disuse for public worship, but it was soon re-purchased by the church. The north end of the interior, partitioned off, was at one time used for school purposes. Somewhere about 1835, J. B. Thompson rented this for a Parish School, at a rental of \$25 per year. It is also a tradition that this building was used as a court house at the trial of Indian Quibby.

A Wrong set Right.

A REPORT having been circulated that I was requested to resign my position as organist in the North Church because I asked for my money before it was due, and said the church owed me when they did not, I am obliged in behalf of myself and friends to publicly correct such errors, which have had a tendency to give wrong opinion of my character, and injure me in the sight of the public. I would ask those who reported the same, to call on the Treasurer of the church, who will only be too willing to give right information in regard to the errors of the account, which was kindly rectified by paying me the balance due.

I would take the liberty to thank those who have been so kind in assisting me in sustaining the choir during the time I was organist; also thank the committee for their unbounded kindness. I wish the church, organist and choir success. "All's well that ends well."

Nov. 23, 1873.

I. A. ORR.

Aug. 18, 1945

North Church Parishioners Vote to Build "Parish House."

One of the largest gatherings to attend a special meeting of the parishioners of the North Congregational Church on last Wednesday evening voted to construct a "parish house." The meeting was most enthusiastic and the vote for the new structure was unanimous.

The building is to be erected on the plot of land just north of the Old North Vestry. The building committee elected consists of Leroy True, Ralph Bartlett and Elmore Swain. The financial committee in charge of the project consists of Miss Cora Stevens, George Haddon, and Arthur W. Williams.

The "parish house" will be the center for church activities, serving as a meeting place for the various organizations—the Union Circle, Hustlers, and so forth; provide an auditorium for plays, pageants, and the various entertainments; and also supplying a need for gymnasium facilities.

The Rev. Fred D. Bennett, who has worked diligently for the success of such a project since coming to the island a few months ago, expressed his delight not only for the fulfillment of this project, but for the interest and enthusiasm of the parishioners. It is his intention, now, to restore the Old North Vestry to its former appearance as the oldest structure for religious purposes on the island.

This restoration will not only be an asset to the church but to the entire community as well, for it will present the original seating arrangement, pulpit, sounding board, and other features of the original "Old North" which will make it an historic reproduction within a structure that dates back to 1711.

May 16, 1936

Meeting House Was Offered For Sale.

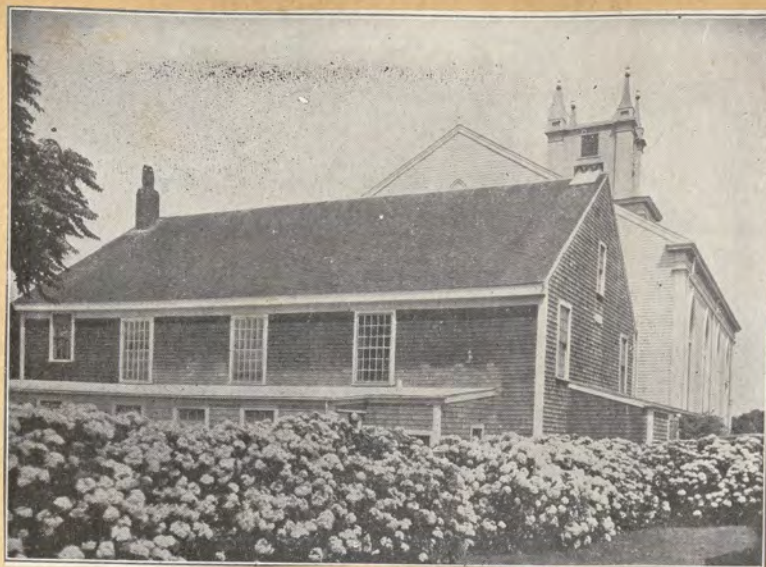
In glancing through our file for the year 1833 we came across an advertisement reading as follows:

Meeting House for Sale.

The house now owned and occupied by the First Congregational Society in Nantucket, is for sale. For terms please call on S. Parkhurst.

It is presumed that the building offered for sale is what is now known as the Old North Vestry. Evidently no purchaser appeared to want the building, so it was moved to its present location in order to give place for the construction of the new meeting-house, dedicated in November, 1834. The "for sale" advertisement in 1833 is the first intimation we have had that the Congregational Society ever attempted to sell the original church building.

Aug. 11, 1945



First Church History

The original church building, which was used as a place of worship prior to 1834, is now known as the "Old North Vestry." It is the oldest church building in Nantucket. A bill for the timber used in the construction of the "Old North Vestry," dated 1711, establishes the date of its erection. The building was first located a mile or more west of its present location, not far from "No Bottom Pond," where it remained until 1765, when it was removed to the site of the present church building. There it remained until 1834, when it was removed to its present site to give place to the new and present church building, erected in that year.

Originally the Vestry had no tower, but in 1795 a tower was erected on what is now the south end of the building. This was bolted to the structure by iron rods. In this tower the first bell ever used on the island for the call to worship was placed in 1795. There was a high pulpit on the west side of the church room, and a huge sounding board suspended above the pulpit held by a cord attached to a hook in the ceiling. A gallery extended to the north, east and south sides. The singers occupied the eastern gallery, directly above the main entrance. The pews were square pens with the seats hung on hinges to be raised and lowered as required.

The Old North Vestry may be entered from the church by the door at the right of the pulpit. Pictures of the Old Vestry, together with a diagram showing the names of many of the original pew owners, hang today upon the west wall. Visitors whose families are of Nantucket origin may be interested to seek out the place of the old family pew. This can easily be done from the diagram.

The present imposing church building which stands on Beacon Hill was erected in 1834 and dedicated on the 6th of November. Originally, there was a tall steeple rising to a height of 123 feet. Later this was thought unsafe. It was removed and the present four minarets were constructed.

Although the Island of Nantucket was first occupied by white settlers in 1659, there is no evidence that there were organized religious services until about fifty years later. In 1698 the Island was visited by Thomas Chalkley, an English Quaker, and six years later by Thomas Storey, another Quaker preacher. In 1708 the first Society of Friends was formed. In 1711 the First (North) Congregational Society was formed, and the first meeting house, the "Old North Vestry," was erected. The name of the first preacher is unknown.

The notes of Rev. Timothy White, dated May 9, 1725, record that he served as superintendent of religious work among the Nantucket Indians. He was also teacher of a private school, and the first established preacher on record in the Congregational Church here.

In 1936 a new Parish House was dedicated and called "Bennett Hall." It is a building well equipped to handle all the social and athletic functions of the church, and has also been of valuable assistance to school and community groups.

During 1940-41 the Church building was completely renovated, and a re-consecration service was held Sunday, August 3, 1941.

See also papers

OBITUARY.

HOSMER.—Rev. Samuel D. Hosmer, formerly of this town, died at his residence, No. 22 Woodland Street, Worcester, Tuesday evening. He had been ill but a week, and not until 48 hours before his death was his condition believed to be dangerous, when paralysis of the heart set in and removed from the earth a true and consecrated servant of God.

He was born in Boston, but his parents, when he was but eight years old, removed to Cambridge, and in 1850 he was graduated from Harvard College. After this he visited Europe and the Holy Land, and upon his return entered the Andover Theological Seminary. From that institution he went to Eastport, Me., which was his first parish, and he was there ordained to the ministry. His stay there was five years. Next he preached at Nantucket for eleven years. Here he married, in 1869, Miss Susan H. Coleman.

Rev. Mr. Hosmer then settled in South Natick and later accepted the call from the Charendon Hills Church at Hyde Park. His last pastorate of 7 years was at Auburn, after which he went to Worcester to live.

Mr. Hosmer was an attendant at Pilgrim Church, and had recently completed for that church a manual, the first of the kind ever printed. Every page shows the care and thoroughness exercised by the author, who also held the position of Clerk of the church. The book is a valuable acquisition to the society, containing as it does so much valuable historical information.

Although a Congregational preacher, Mr. Hosmer was not confined in his work to denominational lines, but was always willing to serve God whenever or wherever the occasion demanded. There is a Baptist Church in Grafton without a pastor, and with the strong desire to still preach for the establishment of Christ's kingdom on earth, Mr. Hosmer for the past six months supplied the pulpit of that church, going to Grafton in the morning and returning the same day.

He was a member of the Worcester Congregational Club, and at one time was Moderator at the regular weekly meetings of the Congregational preachers for Worcester and its vicinity.

He left a widow and two daughters. The young women attend the Classical High School. His age was 65 years and 6 months.

The funeral was held Thursday afternoon at 2 o'clock, at Pilgrim Church, the pastor, Rev. C. M. Southgate, officiating.

June 26, 1895

The North Church Parish House A Worthy Achievement.

During the past two months the townspeople have watched a building grow on Beacon Hill, close alongside the North Congregational Church. It has only recently been completed in its exterior, and the newness of the bright shingles catches the eye of the passerby. To the members of the church it is known as the "Parish House," but to many of the younger members it is called the "minister's new building."

The latter description has a rather deep significance. It is, in fact, a phrase that characterizes not only a building erected by the incentive supplied by the young minister—Rev. Fred D. Bennett—but is also the

The next step was an important one. The building was to be placed so near the church, due to the room available on the grounds, that many feared it would spoil the appearance of the edifice. Here was where the selection of a building committee solved the problem. The committee was composed of Leroy True, Ralph Bartlett, and Elmore Swain. These immediately set out to accomplish the job to the satisfaction of themselves as craftsmen and to their fellow-parishioners. The plans were drawn by Alfred Shurrocks, well-known architect.

Excavating began the actual work of construction. William Voorneveld's men dug down seven feet into the hill. Workers, with wheelbarrows, shovels and ambition, pitched in to help. By digging down to the 7-foot depth, the new building was that the structure interferes with the church itself.

warded after the opened. John Ring for the mason for the carpentry, plumbing, and firing.

of seven weeks a by 34 feet wide Work is now being on inside the build- is being placed at

the hall, with a bal- side, or entrance are numerous, and e high in the wall. ng laid over one of of concrete.

der the chairman- Hayward has car- a campaign for the ding chairs. Space will be utilized for se chairs when the ed. To date all but s have been pur- ms contributed.

ations that should e glass backboards ich are to be in- e allow spectators d on the stage to f basketball to its

t week excavation der the old Vestry, ckers, showers and oughout the entire of available space n the result that a al lay-out has been hat are cramped to e area directly bed- ing is to be used e, a good part of e from earth taken avating.

ber the dedication ng will take place. icant ceremony. No e numerous compli- uttered during the rcises. But the real project will come rs and workers see onse to the oppor- hen they will feel ll their hard work, effort.

Another result of the project is that the Old North Vestry is to be restored to its original interior appearance. The old, exposed hand-hewn beams and plaster walls have remained the same for a century or more, and now it is contemplated replacing the old pews, sounding board, and other of its ancient characteristics. From an historical point of view this will be a notable restoration, and an asset to the community.

The new Parish House is a visible result of what may be accomplished when three factors are blended in one common effort—first, the ideal and the incentive; second, the subscribers to the ideal, in money and other necessary methods of support; third, the workers who carried the ideal to its happy conclusion. Nantucket may well be proud of the accomplishment of the "Old North Church on Beacon Hill."

Nov. 14, 1936

"Rose Sunday."

Sunday, July 18th, will be "Rose Sunday" at the First Congregational Church. Once each summer the Church is decorated with the beautiful roses for which Nantucket is famous, and this Sunday is one which the members and friends of the Church look forward with great pleasure each year. A special program of music has been arranged, including violin solos by Grace Baldwin Gray: the "Largo" and the "Sarabande" by Handel, and Gounod's "Sanctus" sung by the North Church Choir. Everyone is cordially invited to attend. The service begins promptly at 10:45 o'clock.

July 17, 1948

Services were held in the North Congregational Church yesterday for the last time previous to making some alterations and improvements in the interior of this house of worship, calculated to improve its appearance and add to its comfort, very materially. This society have been engaged for several weeks past in making necessary repairs upon the tower and exterior of their edifice. Among other things the backs of the pews will be cut down and they will be lined or painted anew, and sofa ends substituted instead of the present style of finish; the house will be carpeted anew, the pulpit enlarged, the whole interior of the building thoroughly cleansed and painted, and finally the walls and ceiling will be elegantly frescoed by Mr. E. H. Whitaker of Boston, in his best style. These are some of the improvements now in contemplation. We hope they will also decide to expend some two or three hundred dollars on their Organ, which is not, in its present shape, what is required for the church. Some six or eight weeks will probably elapse before the congregation can again worship in this church, during which time the Unitarian Society have politely and very kindly offered the use of their house of worship to the Orthodox Society, on Sunday afternoons, and the offer will be accepted, we learn, if they have occasion to use it, but as their pastor Rev. Mr. Judkins, will leave town this morning, to spend a vacation of four or five weeks abroad, their usual religious services on the Sabbath, have been discontinued for the present.

Apr. 6, 1852

First Congregational Church

and Old North Vestry

AT 62 CENTRE STREET

NANTUCKET, MASSACHUSETTS

1711 1962

10:45 a.m., Sunday, September 2, 1962

The Service of Worship

Prelude: "Prayer"

"Berceuse"

*The Doxology

*The Call to Worship:

MINISTER: O magnify the Lord with me.

And let us exalt his name together.

PEOPLE : Our help is in the name of the Lord.

Who made heaven and earth.

MINISTER: Let us search and try our ways,

And turn again unto the Lord.

PEOPLE : O Lord, make clean our hearts within us

And take not thy Holy Spirit from us.

*The Invocation and the Lord's Prayer

*Introit: "Send Out Thy Light"

The Responsive Reading: Selection No. 625

*The Gloria Patri

Infant Baptism

Anthem: "God Is a Spirit"

The Scripture Lesson: Luke 9:51-56; Mark 9:33-50

*A Hymn: "Love Divine, All Love Excelling" No. 270

The Offering

Offertory: "Legend"

*The Dedication of the Offering:

ALL: We give thee but thine own,

Whate'er the gift may be;

All that we have is thine alone,

A trust, O Lord, from thee. Amen.

Solo: "Here My Prayer, O Lord"

The Call to Prayer and Choral Response

The Prayer of Intercession and Choral Response

*A Hymn: "O, for a Closer Walk With God" No. 199

The Sermon: "Which Spirit?"

The Prayer of Dedication

The Communion Hymn: "Spirit of God" No. 233

The Sacrament of Communion

*A Hymn: "O Love That Wilt Not Let Me Go" No. 289

The Benediction and Choral Amen

*Postlude: "Rigavdon"

*The congregation stands with the minister.

***People may be seated.

Minister: Glen R. Schwarz

Assisting: John Bartlett

Chorister: Mrs. Leroy H. True

Organist: Mrs. E. P. Crocker

Junior Choir Director: Mrs. Laura Pease

Maes
Nordman

Gounod

Bennett

Rogers

Dvorak

Lulli

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Aug. 11, 1945



First Church

The original church building, used for worship prior to 1834, is now known as the oldest church building in Nantucket. It was used in the construction of the "Old North Vestry," which establishes the date of its erection. The building was located a mile or more west of its present location, "Pond," where it remained until 1765. The site of the present church building. The building was removed to its present site in 1765. The present church building, erected in the present church building, erected in the present church building.

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The Old North Vestry may be seen at the right of the pulpit. Pictures with a diagram showing the names of the owners, hang today upon the west wall. The building of Nantucket origin may be interested in the old family pew. This can easily be done.

The present imposing church building was erected in 1834 and dedicated in 1835. Originally, there was a tall steeple rising from the rear of the church lot to make room for the new and present large meeting house erected in that year.

Although the Island of Nantucket was settled in 1659, there is no evidence of religious services until about fifty years later. The island was visited by Thomas Chalkley, an English Quaker, in 1703. Later by Thomas Storey, another Quaker, in 1711. The Society of Friends was formed. In 1711 the Society of Friends was formed, and the first North Vestry, was erected. The name of the building is unknown.

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He was born in Boston, but his parents, when he was but eight years old, removed to Cambridge, and in 1850 he was graduated from Harvard College. After this he visited Europe and the Holy Land, and upon his return entered the Andover Theological Seminary. From that institution he went to



The First Church in Nantucket An Historical Sketch

The Congregationalists were not the first organized religious body on the Island of Nantucket, the Society of Friends (Quakers) having established a group as early as 1708. However, they do claim the distinction of having erected the first church building, the "Old North Vestry," in 1711. This edifice is one of the oldest church buildings in America, still in use. The building was first situated a mile or more west of its present location in what was then known as "Sherburne." The town having been moved to its present site in the meantime and its name changed to "Nantucket," the Vestry was removed to Beacon Hill, the site of the present main church building, in 1765. There it remained until 1834, when it was relocated at the rear of the church lot to make room for the new and present large meeting house erected in that year.

Originally the Vestry had no tower, but in 1795 a tower was raised on what is now the south end of the building. This was bolted to the structure by iron rods. In this tower the first bell ever used on the island for the call to worship was placed in the same year. There was a high pulpit on the west side of the church room, and a huge sounding board suspended above the pulpit held by a cord attached to a hook in the ceiling. A gallery extended to the north, east, and south sides. The singers occupied the eastern gallery, directly above the main entrance. The pews were square pens with the seats hung on hinges to be raised and lowered as required.

In addition to serving as the place of worship until 1834, the Old North Vestry was the center of the social life of the parish until the erection of Bennett Hall. In 1948 the interior of the building was renovated at a considerable expense, the hand-hewn oak framework with its wooden pins providing an appropriate background for the panelling and wide boards used in the permanent pews, choir stalls, and pulpit. An attractive Colonial finish over all makes this ancient structure in its grand simplicity a most worshipful sanctuary. It is connected to the main church building by a door at the right of the pulpit in the large auditorium. The church services are held in the Old North Vestry nine months of the year, the summer services being held in the larger building.

The North Church Parish House A Worthy Achievement.

During the past two months the townspeople have watched a building grow on Beacon Hill, close alongside the North Congregational Church. It has only recently been completed in its exterior, and the newness of the bright shingles catches the eye of the passerby. To the members of the church it is known as the "Parish House," but to many of the younger members it is called the "minister's new building."

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The new Parish House is a visible result of what may be accomplished when three factors are blended in one common effort—first, the ideal and the incentive; second, the subscribers to the ideal, in money and other necessary methods of support; third, the workers who carried the ideal to its happy conclusion. Nantucket may well be proud of the accomplishment of the "Old North Church on Beacon Hill."

Nov. 14, 1936

"Rose Sunday."

Sunday, July 18th, will be "Rose Sunday" at the First Congregational Church. Once each summer the Church is decorated with the beautiful roses for which Nantucket is famous, and this Sunday is one which the members and friends of the Church look forward with great pleasure each year. A special program of music has been arranged, including violin solos by Grace Baldwin Gray: the "Largo" and the "Sarabande" by Handel, and Gounod's "Sanctus" sung by the North Church Choir. Everyone is cordially invited to attend. The service begins promptly at 10:45 o'clock.

July 17, 1948

Services were held in the North Congregational Church yesterday for the last time previous to making some alterations and improvements in the interior of this house of worship, calculated to improve its appearance and add to its comfort, very materially. This society have been engaged for several weeks past in making necessary repairs upon the tower and exterior of their edifice. Among other things the backs of the pews will be cut down and they will be lined or painted anew, and sofa ends substituted instead of the present style of finish; the house will be carpeted anew, the pulpit enlarged, the whole interior of the building thoroughly cleansed and painted, and finally the walls and ceiling will be elegantly frescoed by Mr. E. H. Whitaker of Boston, in his best style. These are some of the improvements now in contemplation. We hope they will also decide to expend some two or three hundred dollars on their Organ, which is not, in its present shape, what is required for the church. Some six or eight weeks will probably elapse before the congregation can again worship in this church, during which time the Unitarian Society have politely and very kindly offered the use of their house of worship to the Orthodox Society, on Sunday afternoons, and the offer will be accepted, we learn, if they have occasion to use it, but as their pastor Rev. Mr. Judkins, will leave town this morning, to spend a vacation of four or five weeks abroad, their usual religious services on the Sabbath, have been discontinued for the present.

Apr. 6, 1852



The "big church," as it is called, was built in 1834 and has the largest church auditorium on the island. Originally, there was a tall steeple rising to a height of 123 feet. Later this was thought unsafe and was removed, the present four minarets being substituted. During 1940-41 the building was completely renovated, and a re-consecration service was held on August 3, 1941.

Recognizing the need for a separate building to be used for social and cultural purposes, the people of the parish, assisted by many of the townsfolk, built a parish house. Bennett Hall, named in honor of the then pastor, the Rev. Fred D. Bennett, was dedicated in 1936. It is a building well equipped to handle all the social and athletic activities of the parish, and has also been of great importance in the life of the community.

The present parsonage, known as "Hayward House," located directly in front of Bennett Hall on Centre Street, was the gift to the church of Mrs. Emma Frances Hayward, a life-long and devoted member of the parish. In her will Mrs. Hayward provided an endowment for the maintenance of the parsonage. The former parsonage was located on West Chester Street.

The First Congregational Church has been fortunate in having among its spiritual leaders some outstanding ministers. The name of the first pastor is unknown but the notes of the Rev. Timothy White dated May 9, 1725, record that he served as superintendent of religious work among the Nantucket Indians. He was also the teacher of a private school here, as were many of the early preachers. The Rev. Stephen Mason, a most unusual man, according to the records, was the pastor when the main church building was constructed. Many others served this Church with distinction down through the years.

But even more than this worthy testimony left by her leaders, the First Church is a memorial to the faith and sacrificial service of the men and women who have worked and worshipped here for the past 251 years. Endowed by the past with this rich heritage, we go on to even greater achievements in the work of the Kingdom of God in Nantucket.

One of the largest gatherings to attend a special meeting of the parishioners of the North Congregational Church on last Wednesday evening voted to construct a "parish house." The meeting was most enthusiastic and the vote for the new structure was unanimous.

The building is to be erected on the plot of land just north of the Old North Vestry. The building committee elected consists of Leroy True, Ralph Bartlett and Elmore Swain. The financial committee in charge of the project consists of Miss Cora Stevens, George Haddon, and Arthur W. Williams.

The "parish house" will be the center for church activities, serving as a meeting place for the various organizations—the Union Circle, Hustlers, and so forth; provide an auditorium for plays, pageants, and the various entertainments; and also supplying a need for gymnasium facilities.

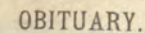
The Rev. Fred D. Bennett, who has worked diligently for the success of such a project since coming to the island a few months ago, expressed his delight not only for the fulfillment of this project, but for the interest and enthusiasm of the parishioners. It is his intention, now, to restore the Old North Vestry to its former appearance as the oldest structure for religious purposes on the island.

This restoration will not only be an asset to the church but to the entire community as well, for it will present the original seating arrangement, pulpit, sounding board, and other features of the original "Old North" which will make it an historic reproduction within a structure that dates back to 1711.

In glancing through our file for the year 1833 we came across an advertisement reading as follows:

The house now owned and occupied by the First Congregational Society in Nantucket, is for sale. For terms please call on S. Parkhurst.

It is presumed that the building offered for sale is what is now known as the Old North Vestry. Evidently no purchaser appeared to want the building, so it was moved to its present location in order to give place for the construction of the new meeting-house, dedicated in November, 1834. The "for sale" advertisement in 1833 is the first intimation we have had that the Congregational Society ever attempted to sell the original church building.



HOSMER.—Rev. Samuel D. Hosmer, formerly of this town, died at his residence, No. 22 Woodland Street, Worcester, Tuesday evening. He had been ill but a week, and not until 48 hours before his death was his condition believed to be dangerous, when paralysis of the heart set in and removed from the earth a true and consecrated servant of G. d.

He was born in Boston, but his parents, when he was but eight years old, removed to Cambridge, and in 1850 he was graduated from Harvard College. After this he visited Europe and the Holy Land, and upon his return entered

Charles Jewett, Jr.
Ralph Bartlett

Charles West
Frank Ramsdell

Today we are pleased to baptise Jeanne True Thomson, who is the daughter of Mr. and Mrs. John Torrey Thomson.

Our guest soloist today is Mr. William G. Moody, Jr., who is a student at the Juilliard School of Music.

The High School Youth Group will meet tonight, at 7:30 p.m., in the Ladies Parlor.

The Bible Study Group will meet Tuesday, at 8:30 p.m., in the home of Mr. Alcon Chadwick.

The Every Member Canvass Committee will meet Wednesday, at 8:00 p.m., in the parsonage.

The Adventures in Reading Group will meet Thursday, at 8:00 p.m., in the parsonage. Miss Martha Morris will show her slides of her world tour with the Westminster Choir.

We invite all Christians of any denomination to join with us in observing the sacrament of communion.

Next Sunday we shall worship in the Vestry.

The one sided man never looks in a mirror with a serious, searching look. He does not see that which is clear to those who live around him. He is just half finished. Men who have gone ahead and balanced their studies and investigations can see this flaw in the one sided person. Others may not understand what the problem is, but they recognize that something is wrong.

No one who has seriously and fairly examined the several sides of an issue can ever be as certain, as narrow, and as dogmatic again. There is an old adage, "beware of the one book man," but we must add beware of the one sided man. They both have a relative whom we might call the new book man, to whom each new volume has the final truth on a subject.

The one side or the one book approach to life offers easy answers for everything. It may even present a glorious hope, and a feeling of righteous wrath. Such was the feeling of the witch burners here in Massachusetts. This was also the view of the Nazis — They thought they were glorious and righteous. There is just one problem. The one sided view has just half of the information, and even if that half is true, it will create a false picture, because it is incomplete.

The well informed person will hold a position, and he will be able to defend it with sound reasons, but he will also be aware of the possible truths in another man's view. He may hold his view with pride, but if he has seriously examined the many sides, he will also hold it with tolerance. To think that there is truth in just one side, is to be aware of just part of the facts.—G.R.S.

The original church building used for worship prior to 1834, is now is the oldest church building used in the construction of establishes the date of its erection a mile or more west of its present site, "where it remained until the Pond," where it remained until the site of the present church building was removed to its present location. The present church building, erected

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In 1936 a new Parish House with a gymnasium and a "Parish Hall." It is a building well equipped for athletic functions of the church, and for the assistance to school and community.

During 1940-41 the Church built a new sanctuary and a re-consecration service was held.

See also papers

May 16, 1936

Aug. 11, 1945

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The latter description has a rather deep significance. It is, in fact, a phrase that characterizes not only a building erected by the incentive supplied by the young minister—Rev. Fred D. Bennett—but is also the materialization of an ideal, his ideal.

Less than a year ago young Mr. and Mrs. Bennett arrived at Nantucket, the former having answered the call after several years at the large Union Church in Boston. Upon his arrival he looked about him with eyes fresh to the scene and saw that something was lacking. Winter had already set in. Nantucket, isolated and insular, possessed no recreation hall, gymnasium, or any building suitably adapted to athletics, plays, parties, etc., where the enthusiasm of youth might hold forth in worthy efforts.

That such an influence in the life of this or any community should be ignored amazed the young minister—just as it has amazed other people. But he did not let his surprise die away, as the others have done. He set out to learn the reasons, and to plan a remedy.

The story of his success is a compliment to his energy. First of all he secured the Point Breeze dining hall as a recreation center. The response was instantaneous and revealing. He began to ponder over the possibility of launching a project for his parish.

Among the members of his congregation he found workers who needed but one thing—leadership. A meeting was called and unanimously it voted to support his project for the erection of a parish house and recreation hall. The news was given out on the 16th of May.

The campaign began after the summer had set in. With Miss Cora Stevens as treasurer, the appeals for aid in this worthy project went out to islanders and summer islanders. Miss Stevens' campaign was ably managed and during August she made direct appeals through these columns. If the prospects were discouraging the committee on obtaining subscriptions worked the harder.

Soon after came a substantial and unexpected sum from a woman who has already done much for Nantucket. Memorial gifts swelled the total. The workers were happy to announce that the necessary amount had been finally raised, and the parishioners heard it with delight on September 19. Those on the finance committee with Miss Stevens were Arthur Williams and George Haddon.

The next step was an important one. The building was to be placed so near the church, due to the room available on the grounds, that many feared it would spoil the appearance of the edifice. Here was where the selection of a building committee solved the problem. The committee was composed of Leroy True, Ralph Bartlett, and Elmore Swain. These immediately set out to accomplish the job to the satisfaction of themselves as craftsmen and to their fellow-parishioners. The plans were drawn by Alfred Shurrocks, well-known architect.

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Contracts were awarded after the sealed bids were opened. John Ring became the contractor for the mason work, Hiram Macy for the carpentry, Ralph Bartlett, the plumbing, and Robert Blair the wiring.

In the short space of seven weeks a building 110 feet long by 34 feet wide had been erected. Work is now being pushed to completion inside the building. Here a stage is being placed at

the west end of the hall, with a balcony on the east side, or entrance end. The windows are numerous, and placed to advantage high in the wall. A third floor is being laid over one of wood and a base of concrete.

A committee under the chairmanship of Mrs. Emma Hayward has carried on a successful campaign for the purchase of 300 folding chairs. Space under the balcony will be utilized for the disposal of these chairs when the flood space is desired. To date all but 50 of these chairs have been purchased through sums contributed.

One of the innovations that should prove popular are glass backboards for basketball, which are to be installed soon. These allow spectators in the balcony and on the stage to watch the game of basketball to its best advantage.

During the past week excavation has been made under the old Vestry, making room for lockers, showers and dressing room. Throughout the entire project, every inch of available space has been used, with the result that a complete recreational lay-out has been made in quarters that are cramped to say the least. The area directly behind the new building is to be used as a parking space, a good part of the land being made from earth taken out during the excavating.

Early in December the dedication of the new building will take place. It will be a significant ceremony. No doubt there will be numerous complimentary remarks uttered during the course of the exercises. But the real worthiness of the project will come when the promoters and workers see the youthful response to the opportunity offered; then they will feel fully repaid for all their hard work, their anxiety and effort.

Another result of the project is that the Old North Vestry is to be restored to its original interior appearance. The old, exposed hand-hewn beams and plaster walls have remained the same for a century or more, and now it is contemplated replacing the old pews, sounding board, and other of its ancient characteristics. From an historical point of view this will be a notable restoration, and an asset to the community.

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Apr. 6, 1852

Get-together Supper With Retiring Pastor.

About one hundred of the business men and associates of the Rev. Fred D. Bennett gathered in Bennett Hall, Thursday evening, for an informal get-together with the young pastor before he leaves for his new post in Boston. The affair was almost impromptu, but it brought together men of all denominations, including many of the young men who had enjoyed and benefited by association with Mr. Bennett ever since he took up his pastorate in Nantucket nearly three years ago.

George Haddon was prime mover of the affair and "Red" acted as master of ceremonies. A very gratifying supper was served by the young ladies of the Congregational church, preceded by an invocation by the Rev. Barrett P. Tyler, rector of the Episcopal church.

After the repast some very interesting moving pictures were shown by Samuel Crocker, a well-known summer resident at Beachside, the final reel of which was of especial interest to all, as it was a complete picture (in colors) of the parade on the Fourth of July.

Every person in the hall thoroughly enjoyed the pictures and there was warm appreciation of the local reel, which was one of the finest examples of moving pictures in colors that has ever been shown here. Mr. Crocker received hearty applause from the gathering at the close.

Wallace Strout sang a couple of solos, which, as always, were warmly applauded. Herbert Brownell played the piano during the evening with a series of lively tunes which kept feet moving.

Mr. Haddon called upon Rev. Mr. Bennett for a few words, and the latter responded pleasantly, stating that memories of his three years on Nantucket would always linger as high spots in his career. He stated that the island and its people had won a warm place in his heart and that he would come back to the island at every opportunity to renew the friendships which he had made. After singing "Auld Lang Syne", the gathering dispersed, but a number of the men lingered for an hour or more in order to have a game of volley ball.

SEPTEMBER 10, 1938.

Wyer Reminisces Again—"Good Deeds in a Naughty World."

Editor of *The Inquirer and Mirror*:

A couple of weeks ago I was both shocked and pleased to read in your column of past events that "fifty-five years ago" Masters Wyer and Hall took part in the Christmas exercises at the Congregational Church. My shock comes from the fact that this reveals my patriarchal estate, and I am pleased because it brings to light the depth of my early religious convictions. I always tried, in company with the other spirits of my generation, to make the world a brighter place to live in as we went along.

The Christmas exercises of which you wrote must have followed a Thanksgiving which for many years was a mile-post in the history of the North Church. This Thanksgiving furnished opportunity for some of us good little boys to do "good deeds in a naughty world" in our own peculiar manner, and at the same time lend an air of interest to the dull monotony of the usual proceedings of the average Sunday School.

The Superintendent at that time was Mrs. Hussey, mother of Peter Hussey, and a woman who was a sincere Christian, if ever there was one, but who must have been sorely tried by the young savages she tried to shepherd into the straight and narrow way.

Two Sundays before the Thanksgiving in question, Mrs. Hussey feelingly addressed the school, portraying the joyless Thanksgivings in the homes of the destitute, and urging each pupil to bring on the following Sunday some contribution that could be used to construct dinners that would carry sunshine to the hearts of the poorer families of the parish.

I do not remember who my pal was on this occasion, except that it could not have been Charlie Selden, who was both too young, too inexperienced, and further, a member of the heathen Unitarian Church. However, our hearts swelled with pity at the good lady's appealing words and our resolution was quickly formed. As the days went by and we learned the plans of our little friends to carry a few apples, a bag of potatoes, a turnip or two, etc., our hearts swelled with the magnitude of our own philanthropy which, in our minds at least, utterly dwarfed that of Andrew Carnegie who, at that time, was beginning to throw public libraries right and left with his name blown in the door.

The eventful Sunday came and Mrs. Hussey's heart was gladdened at the considerable pile of vegetables and fruit deposited on the platform back of her desk by each pupil as he or she entered. We boys were a little late, but during prayer we entered and nonchalantly dropped into the middle of the pomological display an eleven pound and very much alive Plymouth Rock rooster (which 24 hours before had been the property of the late George Barrett, and which he had unwittingly contributed to the good cause.)

The bird was in full possession of all his powers of voice and wing, his legs only being securely tied. At once, accompanied by strident notes of protest, he started an upsurge in the vegetable market. A halo of celery and turnips surrounded the superintendent's bowed head while reverence was thrown to the winds by the entire school. The solemnity of the place and the occasion was not restored that afternoon.

The net results were: One good widow's Thanksgiving was graced by a fat, if somewhat durable, fowl and when at our own dinner table especial causes for Thanksgiving were recited, our greatest incentive to genuine Thanksgiving lay in the fact that we could again enjoy the good things of the larder without eating them standing.

For heaven's sake keep my name out of the *Inquirer and Mirror*. Its appearance there is altogether too likely to awaken recollections which produce nostalgia.

Arthur C. Wyer.

Delhi, Jan. 4, 1937.

Rev. William J. Long Ordained.

Attended by all the impressive ceremony of such an event, Rev. William J. Long was ordained a minister of the Congregational church, Tuesday evening, Nov. 14, and installed as pastor of the First Church, at Stamford, Conn., being accepted by the ecclesiastical council without a dissenting voice. The ordination ceremony was attended by sixteen clergymen, among whom were Rev. Lyman Abbott, D. D., of Brooklyn, and Prof. J. W. Churchill, D. D., of Andover Theological Seminary. The *New Bedford Standard*, speaking of the ordination, says: "Rev. William J. Long, whom the Congregational council at Cambridge refused to ordain because he was not thought to be sufficiently orthodox, but whose license to preach was renewed by the Andover association, has been ordained pastor of the First Congregational church at Stamford, Connecticut. He has not changed his theological views, and is described as now 'an athlete, a hunter, a fisherman, a paddler of the canoe, a naturalist, a patriot, (having offered himself as a volunteer last year, but being rejected because something was the matter with his eyes), a spiritual genius, and a poet.' All these qualifications ought to help make him a good preacher, for much better inspiration comes from the open air than from the close atmosphere of the study."

Nov. 25, 1899

Interesting Services.

Words like the following entered our mind, as we took our seat in the North Vestry, on Wednesday evening last. It has been lately changed for the better in its inner furnishings, and as we have said, we were reminded of the following words: "Churches and schools, good libraries, books and printing-presses, are better than all armies, arsenals, armories, armaments, alliances and treaties that can be made or imagined in the world." Noble sentiments those, whoever first uttered them. The raised floor, ungainly pulpit, and awkward, uncomfortable seats have been removed, and in their stead, we found a level floor, convenient seats, and a desk for the pastor's use more in keeping with modern requirements and good taste.

A vote of thanks was offered by Dr. E. P. Fearing, in consideration of all who in any way interested themselves in the work of re-furnishing the North Vestry.

The services of dedication, or reconsecration of this ancient, time-honored building were full of peculiar interest. The meeting opened with a Scripture reading from the 132d Psalm, by Rev. Mr. Jones (Methodist). The opening prayer, so marked by a spirit of Christian fervor and thanksgiving, was made by the pastor, Rev. Mr. Hosmer. The choir connected with the North Church, under the leadership of Mr. J. F. Baxter, contributed much to the pleasure of the sacred occasion, by their anthems and appropriate hymns.

Rev. Mr. Hosmer's address was one more proof of the learned gentleman's fitness to preside over such meetings; for his words were listened to with profound attention. His beautiful language pronounced upon the Cathedrals of the Old World, will not soon be forgotten. He said that one, with any feeling at all, is more or less impressed, when for the first time he treads the long aisles, beneath the vaulted roof, and looks up at the high arches, the clustered columns, and the stained windows of some imposing church edifice reared in early time. To press its marble floors, or move among its raised altars, is to awaken a feeling akin to adoration, while the beholder is bewildered, not so much by the model of the church, as by the thick-coming memories of the worshipping generations passed away.

So, too, in a large sense, the old North Vestry is to him, the Cathedral of Nantucket, not remarkable for its architectural beauty, but for its hallowed associations—its antiquity. If the old beams could speak, what would they not tell us of the devotion of a century of religious observance? It is the oldest church on our island, dating back to the year 1711, when it was first erected a mile or more from its present situation. In 1765 it was removed to the land now occupied by the Congregational Church, and in 1834, it was placed on the site it now occupies. Other than church purposes it has served. At the time of the death of Washington, the islanders gathered here to offer tribute of respect to the great departed, just as three years ago, our country mourned for the death of Lincoln, with public funeral services. Once as a Court House, where an Indian was tried, over a hundred years ago! Then as a school-house, probably before the present system of public schools. After the pastor's touching eulogy of the past, and the virtues which rise always out of the traditions and worthy deeds of generations gone, Rev. Mr. Dawes (Unitarian) addressed the congregation with sympathetic utterance. He told us how as the old passes away, and the new makes its appearance, the old is not forgotten. What he said we are unable to report; but it was excellent. Rev. Mr. Jones followed, and in the course of his expression, paid a merited compliment to the worth and scholarship of Rev. Mr. Hosmer. With the singing of a favorite anthem, and the benediction by Rev. Mr. Dawes, the interesting services were closed.

THE OLD VESTRY IN NEW REGALIA.—

The new chairs for the North vestry arrived by the last Boston packet, and are already in place. They have maple backs, with strong and handsomely-woven rattan seats, and are very comfortable. Six arm-chairs, with veneer tops, are added for the pulpit. Settees to match are ordered, and will be here when finished. An adjustable reading desk of black walnut is included in the new furnishings, and the spacious room presents a bright and cheerful appearance. The ladies of the Union Circle connected with the society, are to be congratulated on their successful labors, which have been untiring and zealous. The young people have also lent hearty assistance. The committee of two ladies who were appointed to go to Boston and select the seats, made a most satisfactory and judicious selection. One cannot help contrasting the days of the present and the past in connection with this ancient religious landmark of the town—the old North vestry—whose date of 1765 rests upon its gallery front. Its solid and pine-colored beams suggest many a holy memory. Color and its illuminations may be wanting, but the vivid lights of the immortal lives of its departed saints play upon its hallowed rafters. The sounding-board and square pews of the olden days are gone; the lesser lights of oil, suggestive of the former commercial pursuits of our island, have given place to gas; but the same devout and religious spirit pervades its present people, who will hold sacred the trust committed to their care.

May 22, 1886

For the Inquirer and Mirror.

MESSENGERS. EDITORS:—What a vividly interesting subject in the forthcoming (?) history, will be that relating to churches. The Old North would furnish materials for a most readable chapter, commencing from the time, early in the eighteenth century, about 1735, when the present old lecture room was taken from its site near Maxey's pond and placed on the spot where stands the "meeting house" of the society.

As you well know, it was built of oak timber that was of native growth, and though so long ago framed, no examination has as yet detected any unsoundness in the wood, whatever may have been the condition of the *doctrines* set forth under its roof. My memory serves me as far back as when its pews were square in form, of commodious "depth of hold," with seats hung on hinges, to be raised or lowered as required. A huge sounding board was suspended above the minister, held by a cord attached to a hook in the ceiling, ready to serve the purpose of an extinguisher, should the parson pass the seventeenth mile stone in his sermon, and improve more than an hour and three-quarters in his endeavors to elucidate a subject which only became the more misty as he advanced.

The gallery extended around the north, east, and south sides of the church, the singers occupying the eastern, beneath which was the main entrance, protected by a small projecting entry built outside. Subsequently, when the building was remodelled, this entry was wheeled down to Brant Point, and became an ornament to one of the half-dozen dwelling houses located near the marine railway. Pages more could be written concerning this church alone. Then take the Quakers. That old brown meeting house which you daily passed on your way to school from Chicken Hill, is daguerreotyped in your mind, standing out from the other buildings about it, an attractive spot to the multitude of quiet and united worshippers, who, on each returning first and fifth day sat thoughtfully upon its plain pine benches.

Death of Rev. E. W. Pond.

The Rev. Evarts Wilson Pond, former pastor of the First Congregational Church in Nantucket, died at his home on Milk street late Thursday afternoon. Dr. Pond has been in poor health for several years, but until recently had been able to enjoy automobile rides with Mrs. Pond.

Dr. Pond came to Nantucket in 1927, succeeding the Rev. Charles A. Ratcliffe. He was pastor of the Church until 1935 when he retired. Before coming to the island he had been pastor of a church in Deerfield, Mass., for six years.

Born in Platteville, Wisc., in 1869, he attended Phillips Andover Academy, and graduated from Dartmouth College. He studied for the ministry at Yale Divinity School, receiving his degree there. During the summers of 1913 and 1914 he did graduate work at Harvard University.

His first church was at Stoneham, Maine, where he organized and built the Congregational Church. From there he had parishes in Sheffield, Mass., Windsor Locks, Conn., and Dover, N. H. For several years thereafter he taught at Straight College in New Orleans, La., before returning to New Hampshire where he had a pastorate for five years in Raymond, before going to Deerfield.

Dr. Pond served for several years as secretary of the Nantucket Civic League.

Besides his widow, the former Effie Lake, of Nantucket, he is survived by two children of a former marriage, Mrs. Elsie Clune, of Los Angeles, California, and Kenneth Pond, of Longmeadow, Mass. He also leaves two sisters, the Misses Jean and Elizabeth Pond, of Bradford, Mass.

Funeral services will be held this (Saturday) afternoon at two o'clock from the family home on Milk street, Rev. Claude Bond officiating. Interment will be in Prospect Hill Cemetery.

Aug. 14, 1948

A rich chapter would be that which should recite in detail incidents in quaker life while that persuasion prospered among the people.

The history of the Methodist societies, at one time three in number, would be remarkably readable, for facts and incidents fresh in the minds of those living among us, can be furnished, from which a long chapter could be written, and one of exceeding interest.

Added to the above, the Unitarian, Baptist and Episcopal societies have each an interesting history, and the materials are at hand and abundant.

Feb. 20, 1869

Old North Church Vestry.

Some interesting items have been gleaned with reference to the vestry of the Old North Church. A bill of timber for building a meeting house, dated 1711, seems to establish the date of its erection. It was located on high ground, north of No Bottom pond. The church was originally fitted with a high pulpit and sounding board, square pews and galleries on three sides. At first, when it stood on its original site, it had no tower. There were entrances on the east side and south end. In 1765 it was moved to the present site of the North church, on Beacon Hill. Here it remained until 1834, when it was moved back to its present location to make room for the building now standing in front of it.

About 1795, a tower was erected on the south end of the building. This tower is represented in the pencil drawing by William Henry Coffin. The tower was bolted to the building by iron rods. The holes seen in the timber above the present desk were for these rods. Also, timbers on the beams in the roof were used to give additional stability.

In 1800, a bell, weighing one thousand pounds, was put into this tower—the first bell on the island. In course of time, the people living near the church were fearful the tower might be blown over; consequently the cap, or dome, with the vane and the two upper sections, were taken down. Somewhere about 1829, the Unitarians reconstructed their tower as it now appears. At about the same time, North church people restored the two upper sections, the topmost of the two being octagonal, and this was topped by a convex mosque-like dome.

With the restoration of the tower, the fears of its overturning in some gale of wind were revived, so that after a while, in 1834, when the building was moved back, the tower was entirely removed. Its timbers are now doing service in a cottage opposite the Sea Cliff Inn.

The old vestry was sold after its last removal and disuse for public worship, but it was soon re-purchased by the church. The north end of the interior, partitioned off, was at one time used for school purposes. Somewhere about 1835, J. B. Thompson rented this for a Parish School, at a rental of \$25 per year. It is also a tradition that this building was used as a court house at the trial of Indian Quibby.

May 6, 1911

March 21, 1868

Held Reception in Farewell To Rev. and Mrs. Claude Bond.

Members of the Congregational Church, and many other friends of Rev. and Mrs. Claude Bond met at Bennett Hall, Wednesday evening, to pay tribute to "the Bonds". The hall was decorated with fall flowers, advantageously placed by the committee, and, following the program, the ladies of the church served ice cream and cake.

Mrs. Leroy H. True was in charge of the program which featured trumpet duets by Misses Jean Harris and Kierie Block, selections by "The Barnacles" quartet, and community singing by all present.

Rev. and Mrs. Claude Bond are to leave next week for Salem, where Mr. Bond will assume his new duties at the Tabernacle Church. It was ten years ago that the young couple and their two children came to Nantucket, and during the years which followed they endeared themselves not only to the parishioners of Old North but to Nantucketers of all faiths and in all walks of life.

As Alcon Chadwick, one of the Church deacons, who presented Mr. Bond with a check from the Church, expressed it: "We will ever hold in deep appreciation your ten years of the highest type of service to our Church and to Nantucket."

In expressing his thanks, Mr. Bond declared that, having lived ten years on the island, he could not but become a part of it, and that no matter where his future duties took him he would always feel that Nantucket was part-home.

"And so," he remarked, in closing, "although I am going into a new field in my work as a minister, I do not consider that I can ever part from what has been my home. I feel that my ministry in Nantucket has given me a further qualification to carry on—that it has re-ordained me in my work; certainly it has enriched and inspired me.... Ten years ago, when Mrs. Bond and I came among you for the first time, we were complete strangers. Now, I am deeply grateful to be able to look about and see you all as my friends."

Mrs. Bond, whose musical talents and gracious personality have left an equal impress with the islanders, was the recipient of an unusual bouquet—a ribbon be-decked collection of bills of several denominations, altogether a unique way to present a gift of money.

Mrs. Emma Hayward made the presentation and her little speech was a gem of well-chosen words, simply and sincerely spoken. She mentioned the fact that fifteen years ago that same night Claude and Katharine became man and wife in their first parish at Magnolia, Mass.

"We want you to know that you have become too dear to us and must never feel that, in going, you have separated yourselves entirely from us. We wish you God-speed and all the joys of a happy future which you and yours so richly deserve."

In responding, Mrs. Bond told of her appreciation for the friendship and good will of all, and declared she could not actually say "Goodbye" because Nantucket had become a part of her and to bid it adieu was impossible.

On behalf of the church choir, Norman Wilson presented Mrs. Bond with an envelope containing money, as a small measure of the appreciation all felt toward her in her constant efforts to aid the church's important musical program.

"I know that I speak for many," said Mr. Wilson, "in extending thanks to you for your leadership. One of my happiest memories was in taking part in that wonderful concert you arranged and directed two summers ago, and I know the others got as much of a thrill out of it as I did."

In response, Mrs. Bond declared her work in the choir had been a labor of love. She went on to say that, upon returning for a visit, she might listen to the singing the first Sunday but would certainly join in during the second.

Oct. 23, 1948

Rev. Gordon Thompson Called To Congregational Church.

On Monday evening the members of the First Congregational Church, by unanimous vote, decided to call the Rev. Gordon C. Thompson to fill the position of minister, vacated recently by the departure of the Rev. Claude Bond to the Tabernacle Church in Salem.

Mr. Thompson, with his wife and two children—a boy, seven years old, and a little girl, six months old—are planning to be settled in the West Chester street parsonage before Christmas time. Mr. Thompson will be on the island to preach the Christmas service at the Congregational Church on Sunday, December 19.

Mr. Thompson was born in Canada in 1912, and attended Dalhousie College and Pine Hall Divinity School, both in Halifax, Nova Scotia. He did Post Graduate work at the Union Theological Seminary in New York, from which he received his B. D. Degree. He was ordained in 1936.

His student pastorates were at Hudson, Ontario, and Salvia, New Brunswick. Following his ordination in 1936, he went to the Congregational Church in Dummerston, Vt., where he remained three years. In 1939 he was called to the Robbins Memorial Church in Greenfield, Mass., from which church he entered the United States Navy in 1943. He served as a Chaplain in the Navy until this past summer, having spent 2 years in the southwest Pacific area.

Dec. 11, 1948

Old Colony Women's Association Hold Meeting at Nantucket.

The Old Colony Women's Association met with the First Congregational Church on Wednesday afternoon and evening, October 6th, with 138 in attendance.

At 6:30 p. m. a delicious dinner was served in Bennett Hall, under the direction of Mrs. Grace Turner. At 8 o'clock an interesting program was given in the Church, at which the president of the District Association, Mrs. Helen Mallory, introduced the following speakers: Rev. Ping Heng Wang, Peiping China; Mrs. Henry Meyer, who spoke on our southern schools, and Mrs. George Castino, state chairman for social action.

The Union Circle and Hustlers provided over-night lodging and breakfast for all of the members. On Thursday morning cars were provided to take the visitors on a sight-seeing trip around the Island, after which a luncheon was served in the Vestry, before they took the boat for the mainland.

Oct. 9, 1948

THE OLD VESTRY IN NEW REGALIA.—The new chairs for the North vestry arrived by the last Boston packet, and are already in place. They have maple backs, with strong and handsomely-woven rattan seats, and are very comfortable. Six arm-chairs, with veneer tops, are added for the pulpit. Settees to match are ordered, and will be here when finished. An adjustable reading desk of black walnut is included in the new furnishings, and the spacious room presents a bright and cheerful appearance. The ladies of the Union Circle connected with the society, are to be congratulated on their successful labors, which have been untiring and zealous. The young people have also lent hearty assistance. The committee of two ladies who were appointed to go to Boston and select the seats, made a most satisfactory and judicious selection. One cannot help contrasting the days of the present and the past in connection with this ancient religious landmark of the town—the old North vestry—whose date of 1765 rests upon its gallery front. Its solid and pine-colored beams suggest many a holy memory. Color and its illuminations may be wanting, but the vivid lights of the immortal lives of its departed saints play upon its hallowed rafters. The sounding-board and square pews of the olden days are gone; the lesser lights of oil, suggestive of the former commercial pursuits of our island, have given place to gas; but the same devout and religious spirit pervades its present people, who will hold sacred the trust committed to their care.

May 22, 1886

For the Inquirer and Mirror.

Centennial Ode to the North Vestry.

It is no common dust which sifts
From out thy beams and rafters high.
It is a dust of gold that rifts
To ingots precious; and they lie
Hid in the tents of memory,
All enshrined round with years
Of which to tell the history
Would call up joyful tears:

Not sabled o'er in gloom, but wound
In tapestry of age, all made
Of silver threads of gospel sound,
The warp secure, the weaving paid
In souls attend who, here, and there
In the Beyond, a record show—
A volume thick, palimpsest rare,
Illumed with love, above, below.

The binding of a century
And more than a decade; spell out,
Then read aloud the old story
And hear from years afar the shout
Of troops of Washington, and George
The King of England. Mem'ry beats
Upon its anvil and its forge
Our victories and their defeats.

The sparks fly fast, and they arise
In meteor showers which break in stars
That blaze with names you know. One lies
Graved in our hearts, a burning Mars.
They cry the death of the Old Elm Tree
Historic, reverend with time.
We sing, to-night, our North Vestry,
Encrusted with a century's rime.

L. S. B.

February 23d, 1876.

For the Inquirer and Mirror.

THE OLD NORTH VESTRY.

What changes these old walls have seen,
How many storms withstood;
How much within them there has been
Of evil and of good.

If they possessed the gift of speech,
A history they could tell,
And useful lessons to us teach
From work done ill or well.

They might tell us how human pride,
Which nothing could restrain,
Heedless of all, would onward stride,
Some selfish end to gain.

They may have seen intriguants who,
Ambitious, cunning, cool—
The highest purpose which they knew,
To ruin or to rule.

They've seen brave men, fair women, too,
Who always sought for light,
Willing to suffer, dare and do
For justice, truth and right.

And truthful witness they could bear
Of merit never known,
Of child-like love and faithful prayer
To Him upon the Throne.

They must have known of more than one
Whose trials were like fire,
Who bore their cross till life was done,
God's will their sole desire.

They have seen hundreds, who, in youth,
Each sacred Sabbath Day,
Learned lessons from the Book of Truth,
To guide them on life's way.

They have seen some of ripe old age,
Who to their rest have gone,
Their records show on every page,
Work finished and well done.

God grant these sacred walls may stand
Through long, long years to come,
Dear to us all, on sea or land,
As our own island home.

C. H. C.

1877

For The Inquirer and Mirror.
The Old Vestry of the North Church.

Mr. Editor:

Platt, the photographer, has recently taken two excellent views of the old North Vestry, one exterior from the court in the rear of the Church, one an interior. He also has photographed two sketches of the building as it appeared when it stood on the site of the present church building. These views are on sale for the benefit of the church.

Some interesting items have been gleaned with reference to this old building. A bill of timber for building a meeting house, dated 1711, seems to establish the date of its erection. It was located on high ground north of No Bottom Pond. The church was originally fitted with a high pulpit and sounding board, square pews and galleries on three sides. At first when it stood on its original site, it had no tower. There were entrances on the east side and south end. In 1765 it was moved to the present site of the North Church, on Beacon Hill. Here it remained till 1834, when it was moved back to its present location to make room for the building now standing in front of it. About 1793, a tower was erected on the south end of the building. This tower is represented in the pencil drawing by Mr. William Henry Coffin. The tower was bolted to the building by iron rods. The holes, seen in the timber above the present desk were for these rods. Also timbers on the beams in the roof were used to give additional stability. In 1800 a bell weighing one thousand pounds was put into this tower, the first bell on the island. In course of time, the people living near the church were fearful the tower might be blown over, consequently the cap or dome with vane, and the two upper sections were taken down. Somewhere about 1829 the Unitarians reconstructed their tower as it now appears. At about the same time North Church people restored the two upper sections, the topmost of the two being octagonal, and this was topped by a convex mosque-like dome. This is shown in the sketch in India ink (poorly) made by Mrs. Eliza Macy, mother of Robert Macy, now living in Ray's Court. With the restoration of the tower the fears of its overturning in some gale of wind were revived, so that after a while in 1834 when the building was moved back, the tower was entirely removed. Its timbers are now doing service in a cottage opposite Sea Cliff Inn. The old vestry was sold after its last removal and disuse for public worship, but was soon repurchased by the church. The north end of the interior partitioned off, was at one time used for school purposes. Somewhere about 1835, Mr. J. B. Thompson rented this for a Parish School at a rental of \$25 per year. It is also a tradition that this building was used as a court house at the trial of Indian Quibby. M. S. D.

[The sketches referred to in the above article will be on exhibition at the North Church sale next Wednesday, morning and evening, and photographs will be for sale. There are also two sketches of the North Church as it appeared before the tower was shortened, and the body of the house was lengthened during the Rev. John S. C. Abbott's pastorate, sometime in the forties, the golden age of Nantucket.—ED.]

A GENEROUS GIFT.—Hon. Elijah A. Morse, who has been stopping at the Springfield several weeks, recently spoke in the North Congregational Church of a Sunday evening. Mr. Morse is much interested in this church, on account of his father's connection with the church as pastor, many years ago, and thinking the room was not sufficiently lighted, ordered the Electric Light Company to wire the church and put in lamps at his expense, subject to the approval of the church trustees. At a meeting of the trustees, held Tuesday evening, the matter was considered and the generous offer of Congressman Morse accepted, and a vote of thanks passed the donor for his kindly remembrance. The offer of the electric light people is to light the church at a smaller cost than is now paid. The work of putting in the wires is now progressing.

Mr. Morse has since ordered that a handsome six-light electrolier be put in the centre, with clusters at various parts of the church.

FOLGER.—The death of Deacon Edward R. Folger will be universally lamented. His long life has been one of probity. Commencing a business career as a boat-builder, he followed that vocation until the decline of the maritime interests of the island. Being possessed of fine mechanical skill, he then turned his attention to the mechanical department of dentistry, which pursuit he followed until within about a dozen years since, when he retired from business pursuits and lived in comparative retirement. At an early period of life he was elected a deacon of the First Congregational Church, which position he retained till the time of death. For many years he was also superintendent of the Sunday School. In all the good works of the town, his support could be relied upon, and in the prosecution of his duties, whether in the church or in the larger domain of public trusts, he never swerved from the right as God gave him wisdom to see it, and in so doing made no enemies. He possessed a fine intellect, but his modesty never intruded it upon his fellows. He was the youngest son of the late Hon. Walter Folger, distinguished as an astronomer, statesman and jurist, and his age was 81 years. He leaves a widow, by his second marriage, and an only son.

1868

Resignations

Rev. M. S. Dudley, for the past eight years pastor of North Congregational Church, severed his connection with it on Sunday last. At the conclusion of his discourse, he made a statement of what had been effected in the way of improvements about the church and grounds, expressing regret that the spiritual results obtained had not been better. In his final remarks Mr. Dudley was visibly affected.

The retiring pastor has been an indefatigable worker, not only in his church, but in the community, and his efforts have ever been of a strictly unselfish character, and pointed towards general moral and temporal improvement. Among the public causes he has espoused with energy, have been the organization of the Improvement Association, of which he has served as president. The Historical Association owes its existence and success largely to his efforts. Of a progressive nature, he has been prominent in the advocacy of a public sewerage system, in pushing the establishment of a free public library, and other minor affairs. He has, from the very persistency of his endeavors, inspired opposition, but the general public will remember him kindly, and will accord him their good will and esteem for the great good he has wrought in our midst. We wish him success in whatever new field of labor his steps may lead him.

Rev. E. A. Tuck has tendered his resignation as pastor of the Baptist Church, to take effect at the expiration of his pastoral year.

Oct. 2, 1897

IMPROVEMENT AT THE NORTH CHURCH

VESTRY.—Water is to be brought into the vestry for use at festivals, and other entertainments, and a passageway is to be opened between the main building and the vestry. The water will be put in a closet on one side of the passageway. It is also proposed to enlarge the small lean-to on the west side of the vestry, now used as a wood room, so as to furnish a place for a water closet. A check of \$100, a sum nearly or quite sufficient for these improvements, has been received from Hon. Elijah A. Morse, member of Congress for the Canton District.

1890

July 20, 1888

New Nantucket Minister, Part of Family



The Rev. Clayton Richard of Mexico, Me., is shown at Woods Hole with six of his 14 children yesterday. They were enroute to Nantucket, where Mr. Richard has accepted pas-

torate of the First Congregational Church. Mrs. Richard and seven more children arrived on the island by plane later in the day.

—Cape Cod Standard-Times Photo

New Nantucket Pastor Arrives

15 in Family Travel
In 2 Separate Groups

Special to The Standard-Times

NANTUCKET, Jan. 3—The Rev. and Mrs. Clayton E. Richard and 13 of their 14 children yesterday were accorded a typical Nantucket welcome on their arrival here from Mexico, Me. Mr. Richard will take over pastorate of the First Congregational Church.

Arriving in Nantucket at 1:45 yesterday afternoon, Mr. Richard and six of his children were met at the steamer dock by a special reception committee of Congregational members. The committee had arranged for a truck to be at the pier to transport luggage.

They escorted the minister and his children to the Center Street parsonage, which adjoins the church, and helped with unpacking.

Met Mrs. Richard

Later, at 4:15, a group of women drove to the airport to meet Mrs. Richard and seven more of the Richard children, who flew in from Boston. Another daughter, Rosa, 18, attending State Teachers College at Newark, N. J., did not make the trip.

The minister and his family were surprised and delighted at the welcome accorded them. Besides being escorted to their new home and helped with the unpacking, they found the parsonage attractively furnished, a warm dinner awaiting them, and a well-stocked pantry and refrigerator to tide them over during the unsettled period.

The reception overwhelmed the minister and his family, who declared "this has never happened to us before in all our previous movings."

The 13 children readily accommodated themselves to the five-bedroom home. An open-attic on the third floor of the dwelling had

been made over for their use, and only Rhonda, the 1-year-old baby, made any protest.

A Kitten, Too

Making the long trip from Mexico, Me., which is located near the Canadian border, to Woods Hole, where they boarded the steamer with their father for Nantucket were Erna, 14; Karl, 13; Christian, 11; Cora, 9; Eva, 7; Clayton Jr., 5, and an additional passenger, a pet cat, Mittens, who was carried in a special box made of a clam hod carrier.

With Mrs. Richard making the flying trip from Portland, Me., to Boston and to Nantucket were Nina, 17; identical twins Sarah and Sandra, 15; Hilda, 6; Thomas, 4; James, 3, and Rhonda, 1.

The large family is not a novelty to one of the new neighbors. Robert Gilbreth, one of a famous family of 12, author of the novel "Cheaper By the Dozen," and a teacher at Nantucket High School, lives next door.

Mr. and Mrs. Richard are members of the Grange. The minister also is a captain in the Civil Air Patrol, and has been a Boy Scout instructor 31 years. He succeeds the Rev. Gordon C. Thompson as pastor of the church.

The Center Street parsonage for the first time is filled to overflowing. The large family now is busy with household tasks and preparing for the children's first day of school here Monday.

N. B. Standard
Jan. 3, 1952

Rev. Clayton E. Richard Starts Work at Congregational.

The Reverend Clayton E. Richard and his family arrived on Wednesday of this week from Mexico, Maine, and are now living at the Congregational Church parsonage on Centre street. Tomorrow, January 6, the Rev. Mr. Richard will deliver his first sermon, "Beginning a New Chapter", as the new minister of the Congregational Church.

Mr. Richard is a native of East Hartford, Conn., where he received his early education. He attended Normal School in Connecticut, following which he did some teaching in the Connecticut Normal Schools. He later attended Gordon College in Boston, the Hartford School of Religious Education and the Hartford Theological Seminary. Before going to Waldeboro, Maine, in 1944, he preached in Connecticut. For the past six years he has been pastor of the Mexico Congregational Church. He is forty-three years old.

Mr. and Mrs. Richard have fourteen children, thirteen of whom are now in Nantucket and will enter school on Monday. They are Rosa, 18; Nina, 17; Sara and Sandra, 15, who are identical twins; Erna, 14; Karl, 12; Christian, 10; Cora, 9; Eva, 7; Hilda, 6; Clayton Jr., 5; Thomas, 4; James, 2, and Rhonda, 1.

During his pastorate at Mexico, Mr. Richard has had many interests in addition to his work in the parish. He was chaplain, first lieutenant, of the Civil Air Patrol; trustee of the Penacook Lodge, I.O.O.F.; High Priest of Oxford Encampment, I.O. O.F.; organization and extension chairman of Mt. Zircon District Boy Scouts; chairman Pack committee of Cub Scout Pack 143, Mexico; president of the Rumford Lions Club; chaplain of the Rumford Fire Department; moderator of the Oxford Association Congregational Churches and Ministers; secretary of the Rumford Ministerial Association; a former president of the Community Organizations Guild, and a co-organizer of the Mexico Ice Skating Rink Association. He speaks several languages and is the author of a book and of several magazine articles. He is interested in hunting and fishing and enjoys a good game of golf as well as skiing and other outdoor activities.

The Rev. Mr. Richard and his family came to Nantucket in two sections. Five of the children drove from Mexico to Woods Hole with their father and made the trip over on the boat. Mrs. Richard and the rest of the children, with the exception of the eldest who is in college, made the trip via Northeast Airlines, leaving Portland, Me., shortly before two o'clock on Wednesday and arriving here about four-forty-five that afternoon. Although it was the first airplane trip for the children and one or two of them were a bit frightened, they had a much easier trip than the group who drove. Mr. Richard and his group of the children left Mexico at midnight on Tuesday and had a long, tedious drive over icy, snowy, slippery roads in a dense fog for a good part of the way. Unable to make good time because of the weather conditions, they had little time to spare when they reached the Woods Hole wharf to board the steamer for Nantucket.

Mr. Richard stated that the whole family felt rather sad to be leaving Mexico as it has been their home for six happy years and that the children, particularly, were unhappy at leaving all their friends. Their arrival in Nantucket, on a damp, foggy, rainy day, did not help their feelings any as the steamer rounded Brant Point and, later, as Northeast's DC-3 circled the island before landing at the airport.

However, as they stepped foot on Nantucket soil, their spirits rose, for they were given a royal welcome by the members of the Congregational Church, many of whom met both the steamer and the plane to greet their new minister and his family. When Mr. and Mrs. Richard and their children entered their new home they found that a hard-working committee of Congregationalists had the house in ship-shape order; an "open house" on New Year's Day had completely stocked the pantry shelves with every necessity in the food line—even to a can of food for "Mittens", the cat, who had made the trip to Nantucket in a clam hod.

Mr. Richard said this was the first time in their lives that they had received such a hearty welcome when they had moved to a new parish and that he could find no words suitable to express their deep appreciation for all that had been done for them. Accustomed to doing a large part of the moving himself, he was somewhat surprised to have a group of men in addition to the truckmen on hand to unload their belongings from Mr. Johnson's truck and to be told, "You tell us where to put your things and we'll do the work!"

Thursday evening the family was pretty well settled; they were feeling very happy after having received such a welcome from their parishioners; the children had already made a few friends, and "Mittens" had decided to make the best of her new home since the children had all arrived with her.

On Tuesday evening a reception will be held in Bennett Hall in order that the members of the Church and their friends may meet and welcome personally Mr. Richard and his family to Nantucket.

Jan. 5, 1952

Reverend Richard's Resignation Accepted by North Church.

At a special meeting of the First Congregational Church Wednesday night, the Rev. Clayton E. Richard's resignation was accepted without opposition.

Mr. Richard's resignation takes effect on June 30. At the moment Mr. Richard has no definite plans for the future.

Two other items of business at the special church meeting were disposed of with equal facility. The meeting lasted just five minutes.

Apr. 13, 1957

Nantucket's Largest Family



Shown with Mrs. Richard and 13 children is the Rev. Clayton Richard, formerly of Mexico, Me. who recently became the pastor of the First Congregational Church. The 14th child is a daughter Rosa, 17, who is attending college. Left to right, first row are Rhonda, 1, held by Mrs. Richard; Mr. Richard holding James, 3; and Clayton, Jr., 5; the three children directly back of them in the center are Eva, 8; Thomas 4 and Hilda, 6; last row, Chirstian, 11; Karl, 12; Sara, 15; Erna, 14; Sandra, 15; Nina, 17; and Cora, 9.

Feb. 1, 1952

Pastor Is Lauded For Island Efforts

Clergy and lay members of the Nantucket Council of Churches paid tribute to the Rev. Clayton E. Richard, who recently resigned as pastor of the First Congregational Church, for his five and a half years "of service to his church and community."

Mr. Richard, father of 14 children, has accepted a pastorate in northern Maine, effective in September, but he and his family will spend the Summer vacationing at a camp they own at Rangeley Lake.

Mr. Richard who has been quite active in youth organizations in the church and in the community was prevailed on by members of his congregation to reconsider his resignation two years ago.

The Church Council resolution praising his efforts here and expressing regret on his departure from the Island read:

"In view of the announced resignation of the Rev. Clayton E. Richard as pastor of the First Congregational Church on Nantucket, thus terminating five and one half years of service to his Church and community, during which, he has especially and unstintingly devoted his efforts on behalf of the young people of his parish and the Town of Nantucket, calling always for their best efforts in community activity, the Nantucket Council of Churches does hereby

go on record in the expression of gratitude for his work well done here on Nantucket. Thank you Clayton Richard and Godspeed".

Council of Churches members are: the Rev. Bradford Johnson, rector of St. Paul's Episcopal Church; the Rev. George L. Michelson, pastor of the First Baptist Church, and Mrs. Michelson; the Rev. Albert W. Jackson, pastor of the Centre Street Methodist Church, and Mrs. Jackson; Robert L. Young, Mrs. W. Marland Rounselle, Mrs. Byron L. Coggin, Harvey A. Young, Mrs. Franklin Atwood, John W. Grout and Mrs. George W. Jones.

Apr. 19, 1957

New Minister Appointed At Congregational Church.

The Reverend Glen R. Schwarz has accepted the appointment as minister to the First Congregational Church in Nantucket and plans to arrive here about the first of December. He is presently the minister of the Faith Presbyterian Church in St. Clair Shores, Mich.

The Reverend Mr. Schwarz is a graduate of Wooster College in Ohio and graduated from McCormick Seminary in Chicago, Ill., in 1951. He is married to the former Nancy Foulkrod, daughter of Mr. and Mrs. Raymond Foulkrod of Nantucket. They have two children, a three-year-old son and a two-months-old daughter.

Oct. 26, 1957

Accepts Call



REV. GLEN R. SCHWARZ

Mr. Schwarz, pastor of Faith Presbyterian Church in St. Clair Shores, Mich., has accepted a call to the pastorate of Old North Church, Nantucket. He will fill the vacancy caused by the resignation of the Rev. Clayton E. Richard, who left Nantucket last June to take a pastorate in Maine. Mr. Schwarz will begin his new duties Dec. 1.

Oct. 29, 1957

New Pastor Is Familiar With Island

The pastor-to-be of the Old North Church, who will assume his new duties on December 1, the Reverend Glen R. Schwarz, is no stranger to the island. He and his wife, the former Nancy Foulkrod, have made several summer visits to the home of her parents, Mr. and Mrs. Raymond Foulkrod of Somerset Farms.

Mr. Schwarz, now minister of the Faith Presbyterian Church in St. Clair Shores, Mich., accepted the call here last week. He fills the post left vacant by the Reverend Clayton E. Richard. He is a native of Canton, Ohio, and was graduated by Wooster College and received a degree from McCormick Theological Seminary in Chicago, where he was ordained.

The Schwarzes have two children, Richard, 3, and Ann Victoria, 2 months.

Nov. 1, 1957

New Pastor And Wife Given Church Reception

The Rev. Glen R. Schwarz, new pastor of the First Congregational Church, and his wife, Mrs. Schwarz were greeted by 150 parish members and Island clergy at a reception in their honor at Bennett Hall Saturday night.

Serving in the receiving line with Mr. and Mrs. Schwarz were deacons of the church and their wives, Alcon Chadwick, Mr. and Mrs. Leroy H. True, Mr. and Mrs. Ralph I. Bartlett and Mr. and Mrs. Harry Guest, and deaconesses, Miss Alice Crocker and Mrs. Harold B. Ryder Jr.

Members of the North Church served as hostesses. Refreshments were served. Mrs. Douglass B. Lawrence was chairman of the reception and was assisted by Mrs. Frank Powers and Irving T. Bartlett.

Dec. 6, 1957

St Paul's Church

History of Episcopal Church on Nantucket Island.

By Clinton Thomas Macy.

Nantucket was, one hundred years ago, a thriving city in the sea. It was the home port of hundreds of whalers, known in every corner of the world for the strong character of its people, and, insulated as it was by the ocean, it had repelled from its shores the rising pomp of the outside world.

It may seem strange that here, a town, deeply puritanical and over which, in every line of life, the Friends had left their influence, the seed of Episcopacy should have been sown. It does not seem strange, however, that that seed should have been brought here indirectly by the whaling industry.

A young man, William Marcus by name, read, in a New York paper, an advertisement telling of the appeal of the whaling industry and the huge fortunes built therefrom. This was what young William wanted. He ran away from home coming to Nantucket, where he took lodging in a sailor's boarding-house.

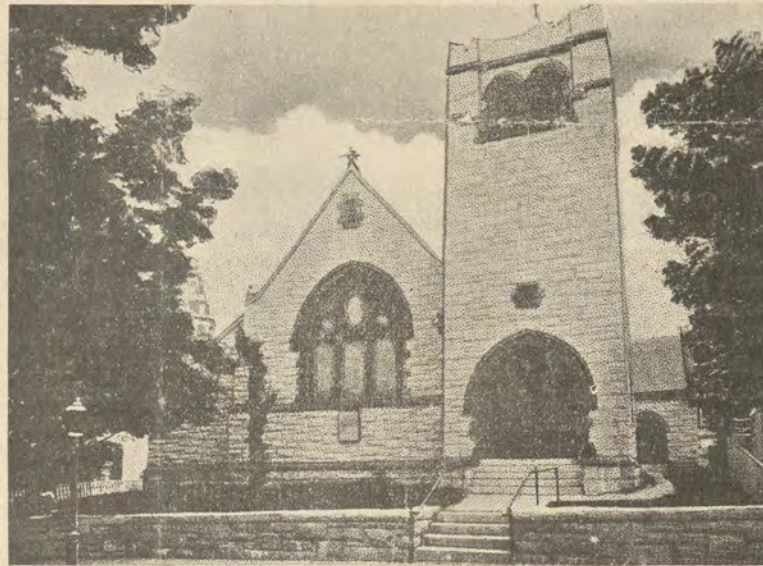
Here William learned the bitter truth that whaling was too hard a life for a minister's delicate son, and he gave up all hope of becoming rich. Not wishing to return home, he applied for a position with Mr. Jenks of the Inquirer. A teaching post was secured for him at Polpis. His educated manner and character soon brought him to be known by the best people of the town. Among these he found a young lady, Lydia Athearn Cary, whom he courted and won.

It seemed quite fitting, since he was a minister's son, that he be married by his father and for this purpose the Rev. Moses Marcus was summoned from his duties at New York. His coming created interest in the Episcopal movement and he was invited to preach at three churches. A note is found concerning this in his Memorabilia, now in the possession of St. Paul's Church. It reads:

"1837—Dec. 30. I, this day, made my first visit to the Island of Nantucket.

"Dec. 31. Preached in the Methodist Chapel, in the morning; in the Second Congregational, in the afternoon; in the First Congregational, in the evening. I am the first Clergyman who ever officiated on the island."

The wedding took place on January 1, but Mr. Marcus was persuaded from leaving the island without a service by Samuel Jenks and others. He agreed to do so only if a neutral place could be found where he would be at perfect liberty in preaching. Accordingly the Atheneum was obtained and on January 3, 1838, Mr. Marcus conducted the first Episcopal service. Only one Episcopalian lived here, Mrs. Rose Jenkins, but a number of Prayer Books were discovered for the use of the congregation, which crowded the auditorium.



THE PRESENT ST. PAUL'S EPISCOPAL CHURCH ON FAIR STREET.
Erected in 1902.

Upon his return to New York he told his story to his Diocesan, Bishop Onderdonk, and received a promise from him to ask Bishop Griswold to make Nantucket a missionary station and bring the attention of Mr. Marcus to the Domestic Committee of the General Board of Missions.

Mr. Marcus was appointed, and arrived in Nantucket on March 31, 1838. He preached three times the next day in the Methodist Chapel. On April 3 (according to the Memorabilia) the "Broad street Hall" was hired of Peter C. Myrick, completely whitewashed, painted, cleaned, and fitted for Divine Service.

On April 4th, the following notice appeared in the Inquirer:

"Protestant Episcopal Church."

"The building hitherto known as the Broad Street Hall, on Broad street, will be opened on Sunday morning next, the 8th of April instant, for divine worship according to the usages of the Protestant Episcopal Church, under the pastoral charge of the Rev. Moses Marcus, B. D., who, at the request of the Right Reverend Bishop Griswold, D. D., has been appointed a Missionary in the Eastern Diocese by the Domestic Committee of the Board of Missions of the Protestant Episcopal Church in the United States of America. Services to commence at 10 o'clock a. m. and at 2½ o'clock p. m.

"A Sunday School will be opened in the same place at 9 o'clock, a. m., should sufficient encouragement offer. All persons desirous of aiding the above objects are respectfully requested to attend."

Mr. Marcus describes the room as "an upper chamber" under which was a carpenter's shop.

On April 14, he read the Episcopal Burial Office for Nieman Jameison, and on April 22 he administered the rite of Holy Baptism for the first time in the new parish to George Lloyd Marvin (compiler's great-great-uncle).

Although in the notice above, it mentions a Sunday School, the response was evidently not large enough to form a school and it was not commenced until June 3. On the same day he administered for the first time the Sacrament of Holy Communion.

Bishop Griswold visited the island on October 25 and thirteen persons were confirmed. One would perhaps like to know what the beloved Bishop thought of this missionary station way out in the seas.

Mr. Marcus' life here was not without its parochial troubles. In a letter he speaks of being surrounded on the one side by those totally disregarding religion and on the other by those denominations which imposed such burdens as our church does not prescribe. He states that there are many good people on the island but the majority of them are diffident to a "more full and public profession of the religion of the cross" because of a desire to walk in conformity with their fellow men.

He was feeling the influence of the Friends and the idolatry with which they associated this faith. He found it very difficult to overcome "established opinion" (meaning the Friends)

and to combat family ties and considerations. He also exhausted his own financial resources for the church, a factor contributing to his brief stay with the church at Nantucket.

In April of 1839 the Broad Street Hall was purchased and the public services were necessarily suspended while operations were under way. Some sources state that the services were held at this time in the Atheneum but I can find no record of it.

From and in place of the Broad Street Hall rose the beautiful but ill-fated Trinity Church. (Since the building proper has been most adequately chronicled in the last issue that section of this review will be omitted.)

Bishop Griswold arrived on September 17, accompanied by the Rev. Messrs. Crowell, of Boston; Neville, of Taunton; Snow, of New Bedford; and Penny, of Jamestown, R. I. These ministers assisted Bishop Griswold in the consecration which was held on Wednesday, September 18. The tower had not been completed at this time and the clock and the bell had not been placed in it, but the Church proper was ready. It had been a great financial worry to the Vestry and Proprietors, but once finished, its beauty repaid the worry and troubles of the early churchmen.

After the erection of the new church, Nantucket was no longer deemed a missionary station and Mr. Marcus was recalled to New York, leaving Nantucket on September 28, 1840. Mr. Marcus had sown the seed, now it was for the generations after him to develop and bear fruit.

During some of Mr. Marcus' absences from the island, a young deacon, Rev. Frederick W. Pollard, had taken charge of the Parish and this young cleric was called to be the second Rector of Trinity.

Mr. Pollard, recently graduated from General Theological Seminary, was a Pusey-ite and brought the influence of the High Church with him.

Of Mr. Pollard himself, it was said that he was a saintly man, deeply devoted to religious duties and to his people. His sermons were not lengthy or scholarly, but his pure life, his self-sacrifice, and his convictions about the Church stood out as his greatest works among his people. He did not ask for a salary and never received one. As long as he had shelter he was content.

He had an especial attraction for the young people and the children of the parish, and on many half-holidays he could be seen walking in any direction to the moors surrounded by a group of young men and boys. When three o'clock came he could be seen kneeling on the ground with his group saying the office of Nones.

So it was that under his care Trinity Church in Nantucket became the morning star of the Anglican movement in this country. He did not try to "invent new practices of devotion but simply to revive that which the Church already had".

He had not been in Nantucket long when the "two-decker" pulpit and reading desk was removed, and out of it were made a tall reredos for the back of the chancel, a pulpit, and a lectern. In front of the reredos was set a beautiful altar elevated on three steps. This type of altar was unheard of in those days when the only altars were communion tables which had "four honest legs".

On the altar were two candlesticks and a picture of the Madonna and child. There seems to be some question as to whether these candles were used during Mr. Pollard's time but I feel very sure that Mr. Pollard put them there to serve as the Eucharistic candles. There was also a small drawer at the back of the altar in which (at times) the Holy Eucharist was reserved. This man—surely—was far ahead of his time. He read both the Epistle and the Gospel from their proper stations, read his lessons from the lectern and his prayers from a fald-stool facing the altar.

These practices and procedures caused a great deal of unrest and dissatisfaction among his people, but, nevertheless, the fact remains, he increased the membership of the church from ten to over one hundred. Those who had not wanted this type of ritual had withdrawn but in their place had come many more for whom either the influence of the church or of its minister seemed to be beneficial.

Due to illness and the great controversy, Mr. Pollard felt it to be his duty to resign which he accordingly did on October 30, 1844. He had not been here long, but what a wonderful harvest had been reaped for his Master! If Trinity had nothing else to its credit, it could be said that it was the first High Episcopal Church in this country, the first to feel, recognize, and put into practice the great Catholic Revival of many years later. Mr. Pollard, after leaving Trinity, became the first assistant of the new Church of the Advent in Boston, and in 1852 he was displaced from the ministry by Bishop Eastburn, having stated his desire to enter the Church of Rome.

The Rev. Thomas Salter arrived in December of 1844 to care for the Parish. This seemed to be a "calm after a storm" as there is no word of his rectorship and he left the island in December of 1845, without making any additions to the membership of the church, but he had, nevertheless, increased the size of the congregation. Those who had withdrawn during the Rectorship of Mr. Pollard gradually came back, but new converts to the church were a little wary, fearing that what had happened to the practices of the church a few years past, might by some chance happen again.

In a letter, Mr. Salter states that the Parish had been laboring under somewhat heavy and peculiar embarrassments, not the least of which was a huge debt. When Trinity was built, the Board of Missions had withdrawn its support and the church building remained unpaid for. Under these circumstances all the money which could be raised by subscription had to go to the actual support of the church and not to the payment of the building. This fact was important, a year later, in the dissolution of Trinity Parish.

Bishop Eastburn had thought for some time how he might crush out the mark of Pusey-ism left here by Mr. Pollard. The influence of the Anglican opinions, savoring as they did of Rome, did not belong in the theological doctrines of the Episcopal Church of 1840 and, moreover, not in the mind of the Bishop of Massachusetts. The Rev. Ethan Allen was sent by him on February 23, 1846, to begin his duties as Rector and, in his Rectorship, to counteract the Anglican influence.

No sooner had he begun his ministrations in the parish when that fateful night of July 13, 1846, arrived. Little did they realize on that day that the last Matins had been said, and that the walls of Trinity had echoed for the last time the solemn words of Vespers.

The Fire, at first so far away from Trinity that no one thought of its burning, was swept by a wind from store to store, from house to house, until the entire business section of the town became a giant inferno. The destructive tongues of flame reached out to Trinity in the early morning of July 12, and the beautiful church soon lay in ashes. The Communion Set and the books had been saved, but the beautiful organ had perished, every pipe wailing its distress as the timbers of the loft fell from under it. The bell clanged its descent from the top of the tower to the bottom, not calling its faithful to Divine Service but calling, in the last minutes, for help in the conflagration. We wonder what those few Episcopalians thought in that dawn as they saw their fallen church, their hopes, their ambitions, and their ideals smoldering in its ashes.

The tower of Trinity Church contained a latticed window through which the wind blew sending forth sounds like Aeolian harps, strains of fitful melody, very musical and melancholy. The following poem, by Mrs. Martha W. Jenks, was written about the tower:



TRINITY CHURCH, WHICH STOOD ON BROAD STREET
Erected in 1839. Destroyed by fire in 1846.

The Music of the Tower.

How sweet, how soothing, and how clear,
Thou sacred tower, thy spirit's tone
Sounds on the musing traveller's ear,
Listening and lone!
Earnest and deep that spirit calls,
Speaks to the wearied souls of home;
Of holy rest within these walls:
"Come hither, come."
And oh! responsive in the heart,
An answering chord is awakened there,
Whose voiceless chorus bears a part,
And calls to prayer.
Methinks thy viewless minstrelsy
Weaveth for all a soothing strain,
In mingling notes of sympathy
For joy and pain.
Young men and maidens, blithe and free,
With gladsome heart draw near, draw near;
List to the watch-tower's melody
With chastened ear.
Mourner, who, unsubmitive still,
Forget'st the hand that wounds to cure,
Hear, in that note of magic thrill,
A promise sure;
A pledge that He, whose power has given
Enchanting music to the air,
Thus sweetly sends a voice from heaven,
To win thee there.
And thou mysterious sentinel!
Invisible to human sight—
Hath not thy watchword speech to tell
"What of the night?"
Haply it warneth that the night
For me shall have no morning ray;
That with my soul the fading light
Shall flee away.
God of my life! Strength of my day!
Oh, grant me courage from on high
To hear thy summons and obey
Without a sigh.

Lent, 4th day, 1842.

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HISTORICAL NOTES OF THE Episcopal Church, Nantucket.

By Dr. Arthur Eiwel Jenks.

The origin of the Episcopal Church in Nantucket is a blank to the present generation. (I am reminded now of a singular coincidence. The first Episcopal service which was held on the island, was conducted in the old Atheneum, which was destroyed by the fire of 1846. Since the destruction of Trinity Church, and St. Paul's, the former by the conflagration of 1846, and the latter by "the march of events", once again the parishioners were obliged to hold services in the Atheneum Hall.)

Long years ago the late Samuel Haynes Jenks sought to form a religious society after the Episcopal order. Had he been of a selfish nature, while still an ardent churchman, how easily he could have induced Admiral Sir Isaac Coffin to build an Episcopal church! But he was wise in his generation. It was during a ride with him to Siasconset, that the Admiral disclosed the purpose of his visit to Nantucket. "Shall I build a church," he asked, "or raise a great monument, or purchase a ship for the town's benefit?" The following reply was characteristic of the versatile editor, who at that time was in the thick of a combat with the town authorities, in the interest of public schools, and it evidenced a prophetic ken:

"If you raise a monument, Sir Isaac, it will not be looked at by more than a hundred people once a year; if you build a church, as you are an Episcopalian, it will neither be supported nor attended, for there is scarcely one besides myself of that order in the place; and as to the purchase of a vessel, if done at all, it should be for the purpose of nautical instruction. The best thing you can do—the deed that will make you forever remembered—is to establish and endow a free school. You will thus benefit your numerous kinsfolk, and their grateful posterity, while you effectually perpetuate your name."

The English benefactor heartily adopted the wise suggestion, and the Coffin School of this town has been a splendid result of that by-gone interview highly enjoyed, doubtless, by the participants, on the moorlands of Nantucket.

After a while a desire for an Episcopal Church found expression. In 1838 Rev. Moses Marcus of New York, a dignified gentleman, of noble appearance, by birth an Englishman, visited Nantucket, and called upon Mr. Jenks, the only one deeply interested in the formation of an Episcopal church, save one or two persons. After consultation, a plan was unfolded to Artemas Davis, Thomas D. Morris, and others, who, inspired by the enthusiasm of their leader, agreed to associate with him, and an act of incorporation was obtained, and the religious body was known as "Trinity Church Society." A Quaker meeting-house that stood on Broad street, just below the Ocean House, was hired for religious services, and Rev. Mr. Marcus was engaged to officiate as the first rector.

Some time afterwards it was voted to purchase the building, and also another one in the rear of it, including the land underneath (the property of the late Charles Gardner), and individual notes were given by several members in payment. A committee, including two carpenters, reported a cost of \$4200 to convert the two buildings into a place of worship. It was voted to make the alterations, and a beautiful little edifice known as Trinity Church, was the outcome. When completed the cost was found to be almost twice the original estimate. This fact brought dismay into the struggling parish. The pews were sold, but the sale failed to cancel the debt. Several of the purchasers did not fully meet their obligations, and in order to make up the deficiency, a loan of \$4000 on mortgage of the premises was procured, and the entire church property was insured for \$3000.

The outlook for the church was not reassuring. During its financial crisis Rev. Mr. Marcus resigned, and Rev. Mr. Pollard became rector. His mild, winsome nature endeared him to the parish. The pulpit then in use was a present from Trinity Church, Boston; unfortunately it proved to be a rock of offense. The late Bishop Eastburn disapproved of the use of it as directed by the rector, Mr. Pollard, who, on account of the severity of the Bishop's censure, closed his connection with the Episcopal church, and left the island to become a devout Roman Catholic. He was succeeded by Rev. Mr. Salter, who was a gifted preacher, and much beloved during his long stay. He ultimately exchanged his bond of Christian fellowship, for a matrimonial alliance with an estimable lady of New Bedford, and left Nantucket. For this new departure, most natural indeed, I never heard that his admiring parishioners ever blamed him.

Trinity church was then without a rector (1842), and Mr. Jenks was licensed as a lay-reader—a just appointment for one who was the prime mover of the first Episcopal church in Nantucket, its senior warden, and its delegate to the diocesan convention.

I pass over troublesome financial difficulties of that period, and the sad and serious burning of Trinity church, which I witnessed when a boy. I remember it as a calamity that resulted in the disorganization of its hitherto devoted membership, and the formation of another Episcopal Society, by a few faithful adherents who were not quite discouraged. The old North Vestry was secured, where they regularly assembled for worship, until 1848, when they removed to Harmony Hall, which once stood on the site of St. Mary's Catholic church, of the present day.

In 1849 St. Paul's church was built on Fair street, and it was opened for religious services in 1850, and removed from its foundation in 1901, to give place for the erection of the new St. Paul's church.

Old St. Paul's church lives only in memory. Its semblance remains but in photograph. Only a few persons who were once vitally associated with its spiritual life in other years, felt the harshness of each hammer stroke as the roof fell in! A few days afterwards I stood in the vacant area and listened to the creaking derrick which lifted the huge stone foundation boulders of the new church, and watched the careful workmen while they mechanically lowered them into place. How clearly the demolition of the little church of other days, revealed a long line of faithful communicants, foremost among whom were the late Mr. and Mrs. Charles Henry Starbuck.

Prominent among visiting clergymen who preached in old St. Paul's church, by reason of his Nantucket birth, and family relations, the late Rev. Ferdinand Cartwright Ewer, S. T. D., rector of St. Ignatius Church, N. Y., is still most fondly remembered. For his venerable mother, Mrs. Mary Cartwright Ewer, who was one of Nantucket's gentlewomen, a memorial window was affectionately placed in the church. Happily there still remains a record of beloved rectors gone before, among whom the late Rev. Edward C. Gardner was highly respected; he was a man of gentle manners, and of an amiable character. His name will be spoken by many a poor widow and orphan in this town, at Christmastide, in remembrance of the substantial gifts which he bestowed unheralded; thus he illustrated by his deeds, his belief that "pure religion and undefiled, is to visit the widow and the fatherless in their affliction, and to keep himself unspotted from the world."

The Episcopal church in Nantucket—by no means an exception in the life of religious bodies—from its beginning, onward, has passed under the rod of fiery trial and discipline; its loyal members who have kept the faith can now look with holy joy upon St. Paul's church of to-day. It is a memorial gift "worthy of all acceptance." There is comfort in the thought that it shall constantly reflect the abiding influence of the old, although differing widely in form and strength of architecture. As one sees the brilliant, phosphorescent light encircling the upturned roots of a once steadfast old oak, so ever around foundation stone and buttress of the new Episcopal church, the weird glow of self-sacrificing deeds of the sister churches, Trinity and St. Paul's, shall be shining, at intervals, among the granite shadows!

It would be an oversight on the part of the writer, not to make mention of the labors of Rev. G. Herbert Patterson, at present minister-in-charge. By his wise direction, and by a masterful tact in his adjustment of issues at variance when he first assumed charge, he has proved himself to be worthy of a call to the rectorship of the church. His sermons are spiritual analyses of Scriptural texts; indeed every one that I have heard, was a thoughtful discourse, scholarly, and delivered with a sincerity of utterance that rivets attention. Under his competent musical direction, a vested choir was so well trained that in the event of impressive consecration services (June 11, 1902), Bishop Lawrence publicly congratulated and thanked Mr. Patterson, in that his choir had given such a spiritual uplift to the services of the day and evening. It is hoped that he will become the rector of St. Paul's church, and unite with our people in the bond of good citizenship, as one universally acknowledged to be a bearer of the glad tidings of "peace on earth good will to men."

DECEMBER 20, 1902

BIRTHDAY SURPRISE.—On Wednesday evening last a few friends assembled at the rectory of St. Paul's Church, to celebrate the birthday of Rev. Levi Boyer. It was a complete surprise to Mr. Boyer. The evening was well spent in social chat, and in the singing of sweet home songs. One of the most pleasing features was Mr. Boyer's reading of an ancient birthday and baptismal certificate, over 100 years old, in the original German, translating for the delight of his hearers, the beautiful sentiment of the fatherland. A bountiful collation was served, and the following poetic offering was read by its author, Dr. Arthur E. Jenks:

BIRTHDAY GREETING.

IN HONOR OF THE BIRTHDAY OF REV. LEVI BOYER,
JAN. 11, 1882.

This is a happy scene: a birthday joy!
And overhead, as o'er Judea's plain,
There shines a star—the light of mother love!
No matter where the wanderer may be,—
Athwart the arch of childhood's memory,
And manhood's grander life—that star of home
Still follows.

No mother can forget
The birthday of her child. She comes, a guest,
To this glad feast of ours; and lays her hand
Upon the forehead of her son; in pride
Of all the honor he has given to
Her passing years!

Dear Pastor! And
For this, shall length of days be thine, within
A goodly land the Lord hath given thee.

Thy priestly robes bespeak
A faithful stewardship in holy things.
God guard thy family—its little one,
Whose carol rounds each day's life with a song!
As now, so ever, on the dear home shrine,
Lay incense of thanksgiving, and of praise!

Ring out, ye birthday chimes!
The glad New Year comes like a messenger,
Bearing its jewel of requited love;
Heaven grant its blessing: in all future years,
Be yours the music of sweet marriage-bells!

BLUE EYES AND GOLDEN HAIR.—*Pastor Boyer Plunged into Woe by the Advent of a Pretty Woman.*—Rev. Levi Boyer, an Episcopalian minister, was some time since placed in charge of the Washburne Mission, at Ashtabula Harbor. Himself and wife, together with one child, located here. He became popular with his parishioners and was eminently successful in building up the mission. The appearance a few weeks since of a blue-eyed, golden-brown-haired and well-formed woman, who sailed under the name of Stewart, and secured frequent interviews with Boyer, set the tongues of the gossips to running.

The mysterious relations of the minister and the fair stranger made the name of the former such a common subject of scandal, that Bishop Bedell, of the diocese, investigated, and Boyer was silenced on Sunday last. Boyer offered but little explanation before his congregation, but says the unfortunate affair grows out of nothing but Platonic attentions paid the woman during a trip south a few years since for his health. The woman asserts that Boyer made her his wife, and that she has the documents to prove that she has a claim of priority upon him over his present wife. The latter, who is broken-hearted, left the rectory, and with her child returned to the home of her family.

The Stewart woman says she loves Boyer, and would stick to him if he was without both friends and position. She has gone from here, and Boyer left for parts unknown on Wednesday.—*Ashtabula, O., Dispatch to N. Y. Morning Journal, May 1.*

Mr. Boyer was rector of St. Paul's Church of this place for several years, and left here about two years since.

OBITUARY.

For The Inquirer and Mirror.
A Light in the Church Gone Out.

FREDERICK W. I. POLLARD.

One of the most interesting chapters in Nantucket's history, will be that relating to the annals of the island churches, and the lives of their honored preachers. Among these none held higher place in the affections of those who knew him, personally, than Rev. Frederick W. I. Pollard, who died in Boston, on the 18th inst., seventy-six years old. In his departure, a light, long shining in the world, was taken from the church militant, to find luminous sphere in the Church Triumphant! Funeral services were observed with great solemnity, on the morning of the 21st inst., in St. Peter's (Roman Catholic Church) in Dorchester.

On the site now occupied by the charming residence of Mrs. Eben W. Allen, once stood Trinity Church, a beautiful edifice, as I remember it, and which, when a boy, I saw burn to the ground, on the morning following the night of the great fire in 1846. The Eolian music in the burning tower suggested a sad, yet sweet poem which was written by the late Mrs. Martha W. Jenks. The poem is a gem of our island's literature, and breathes the gentle, loving spirit of the lamented authoress:

"Mourner, who, unsubmitive still,
Forget'st the hand that wounds to cure,
Hear, in that note of magic thrill,
A promise sure."

For a number of years Rev. Mr. Pollard was rector of Trinity Church, having been called to the Episcopal parish of this town, while he was acting as assistant minister in the Church of the Advent, Boston. I recollect him, later on, as a mild and modest man, yet brave withal, moving without ostentation among the people who loved him, not only for his intellectual endowments, but for the spiritual graces that he exemplified at all times, in his lowly walk and conversation. So long as the twilight shall tinge the western sky, so long will a golden memory shine upon the heart of every one living who knew Rev. Mr. Pollard. Unable to reconcile his tendency towards ritualism with the views of the Bishop of Massachusetts, he firmly, yet reverently retired from the communion of the Protestant Episcopal Church, and became a layman in the Roman Catholic Church. It was natural that this step should be regretted by his friends; but never a doubt was raised concerning his sincerity, or his purity of motive in so doing. His life-long associates never changed towards him, while he kept green his own love for his Nantucket friends to the very close of his saintly life. Nantucket was his "old home," as he always tenderly spoke of it. United to brilliant scholarship, were earnestness of purpose, and simple purity of character.

As gently as the fragrant buds of Spring,
His holy service blossomed at the last,
Touched with th' immortal life! A victor's crown

Is his; while ours is still to bear aloft
His standard of true Christian manliness!

His character had a refreshing side. Like Robertson, another Episcopal divine, Mr. Pollard possessed, in an eminent degree, "rare tenderness of spirit, uncommon capacity and earnestness of mind, heroic loyalty in pursuit of truth, extraordinary breadth of perception, and catholicity of temper." His long life would read like a poem, or like a star, it will forever shine in the history of the Episcopal and Roman Catholic churches of America! Farewell, thou good and faithful servant.

ARTHUR E. JENKS.

RELIGIOUS.—Rt. Rev. Bishop Eastburn will hold confirmation in St. Paul's Church, on Tuesday evening, June 22d, service at 7 1-2 o'clock, P. M.

Incorporated.

The bill accompanying the petition of Daniel C. Brayton and others for legislation to incorporate St. Paul's church, Nantucket, has been passed by the legislature. The bill reads:

Section 1. Daniel C. Brayton, Almon T. Mowry, Herbert W. Bennett, Maurice W. Boyer, Harry A. Tobey, M. Frances Devlan, Josephine S. Brooks, Ellenwood B. Coleman, their associates and successors, are hereby made a corporation with all the powers and privileges and subject to all the duties, restrictions and liabilities set forth in all general laws now or hereafter in force relating to religious societies.

Section 2. The name of the said corporation shall be St. Paul's Church in Nantucket.

Section 3. Said corporation may hold real and personal estate for parochial and religious purposes to an amount not exceeding one hundred thousand dollars.

Section 4. This act shall take effect upon its passage.

For the Inquirer and Mirror.

Bishop Paddock in St. Paul's Church.

Deeply impressive and profitable religious services were conducted in St. Paul's (Episcopal) Church on Sunday morning and evening last, July 12th. Full congregations were in attendance. It was an occasion to be remembered by all, particularly by the parishioners present, to whom the beautiful service of the Episcopal Church, read so fervently by Rev. Mr. Gifford, of Woods Hole, was a spiritual refreshment.

Right Rev. Benjamin H. Paddock, Bishop of the Diocese of Massachusetts, preached the sermon. Text, Hosea, — v. I attempt no abstract of the discourse. It was replete with evidences of calm Christian experience—the utterances of a man above his bishopric, and in near communion with the deep things of God, apart from externals. His language was pure and convincing. The sweet, fragrant picture of Lebanon's glorious cedars fed by the dews of Heaven, so silent, yet so needful to the gnarled roots; the apt comparison between the dews and the unseen, yet no less potent influences of a consistent Christian example; the allusion to boxes of precious ointment, and the simile of human lives giving out the odors of peaceful living; the force and symmetry of his arguments; all declared the true worship of God to be a duty, and the certain growth of our spiritual being, if properly nourished, a prophecy yet to be fulfilled. After the sermon, the sacrament of the Lord's Supper was celebrated in the simple and devotional manner of the Book of Common Prayer.

"Suffer little children to come unto me." The Bishop comprehends the meaning of that text, for his very interesting remarks to the pupils of the Sunday School, in the afternoon, riveted their attention, and awakened a desire to answer his questions. The regard for the work of the faithful teachers in charge, expressed so sympathetically, will be treasured by us who heard him.

In the evening the very solemn rite of Confirmation was administered to one young lady of the Church. The Bishop's address, without notes, touched all the fundamental points at issue with the question: "What mean ye by this service?" It was noble in conception, brave in its declaration of Scriptural truth, manly and charitable in spirit. Bishop Paddock is a man of fine personal presence, winning in manner. All he says comes evidently from his heart. St. Paul's Church received much encouragement and benefit from his timely visitation. While here on a brief sojourn, the Bishop and Rev. Mr. Gifford were the guests of Mr. and Mrs. C. H. Starbuck. Since the resignation of the late Rector, this Church has been indebted to Rev. Prof. Yardley, who, although a summer visitor to our island, has kindly officiated.

A. E. J.

Nantucket, July 14th, 1874.

Oct. 1937 Rev. Samuel Snelling

To preserve the highest traditions to which one is heir, by applying them to the demands of daily life, is a task requiring independence and self-control, the consecration to what the individual recognizes and accepts as supreme duty. It constitutes the history of the inner being, and contributes to the outward existence such significance as it retains.

The Rev. Samuel Snelling, whose death occurred in Dedham this past week, was an illustration of this fact to his friends and parishioners. Born in Boston in 1857, he grew up under the influence and friendship of Phillips Brooks and his contemporaries. He was educated at St. Paul's School, Harvard University, and was graduated from the Episcopal Theological School in Cambridge in 1882, after which he passed a long life of service as rector of parishes in Amherst, Whitmarsh, Pa., West Roxbury and Nantucket, of which church he was made rector-emeritus at the time of his retirement in 1925. When serving as examining chaplain for Bishop Lawrence, he proved capable of examining the candidates for the ministry in every subject required of them. It was the outcome of his scholarly habits. Few ministers in this country have studied the Bible more deeply, and fewer still have kept such an intimate acquaintance with the Greek and Latin classics. He was well versed in history, theology and philosophy, and read widely in ancient and modern literature. He thus acquired the breadth of mind which enabled him to gauge new movements of thought with a just balance. A loyal churchman, he was this, not from a narrow ecclesiastical standpoint, but because he was first a convinced Christian in thought and life. By nature sensitive, he was markedly courteous in his dealings with everyone he met. His true sympathy helped him to discern the better qualities in his fellowmen. His generosity encouraged others. He possessed a keen sense of humor, guarded by what St. Paul called "the grace of charity." No one who knew him well will ever forget his love for animals—one of his most endearing qualities.

With rare spiritual insight, he preached the eternal verities. He made a strong and enduring impression upon the congregations to whom he ministered in England as well as in this country—a truth to which many friends on both sides of the ocean gratefully testify.

There was a touch of the mystic about him; not that which separates a man from others but that which awakens in others the yearning for better things. It was thus the dominance of reason and loving kindness in his teaching and practice that made his faith in the things of the spirit appeal so strongly to all who came under his influence.

W.

GENEROUS GIFTS.—Mrs. Delano, of New York, who has several times manifested her interest in the Episcopal Church here in a substantial manner, has again made the society a present, the amount of her gift being \$250. Of this amount \$50 is to be used toward grading the grounds about the church, and the remainder is toward the rector's salary. J. M. Bovey has also added to this gift an amount which swells it to nearly \$300. The society undoubtedly appreciate the generosity of these parties to the fullest extent. A part of the funds will be used in painting the church. It is proposed to put a window in the west end of the building while the other improvements are being made.

St. Paul's Episcopal Church Observes Its Centenary.

One hundred years ago this week, workmen were putting the finishing touches to a beautiful little structure on Broad street, Nantucket, which was soon to be consecrated as Trinity Church, for the usages of the Protestant Episcopal Church members of the community.

The history of the Episcopal Church in Nantucket goes back to late in the year 1837, when the Rev. Moses Marcus came to the island to perform the marriage ceremony of his son, a school teacher in Polpis, who had become engaged to a Nantucket girl. His visit was announced before-hand, and he was asked to preach in the Methodist chapel and both Congregational churches.

His sermons created interest and opportunity, and his visit was prolonged. He began to hold regular Prayer Book services in the second story of the Athenaeum, as well as in the North meeting house of the Society of Friends on Broad street. Hearing of the success of these meetings, the "Council of the Domestic Missionary Society" in Boston made Nantucket one of its stations and appointed Mr. Marcus missionary-in-charge.

He entered upon his duties March 31st, 1838, and steps were taken at once to build a place of worship, which was to be named Trinity Church after the well known Trinity Church of Boston, which had contributed generously to this new venture.

The imposing structure stood on what is now the sites of the residence of John L. Toner and the office of Dr. Jacob Fine, just east of the Ocean House, and it was built from the solid oak frame of the Society of Friends' north meeting house which stood there. Destined to have but the short existence of six years, the new church occupied a prominent position within the community until the great fire of 1846 consumed it together with the business section of the town.

Founded at a time when the town was approaching a new period in its prosperity as a whaling port, the new church gave impetus to the growth of the Episcopal society. Samuel Haynes Jenks and Henry I. Defreiz were the two leaders of the denomination on the island, and as Wardens had decided to build the church by using the former meeting house of the Friends, which was about to be abandoned by the sect, which had its main meeting house on Fair street.

The two wardens found the frame of the building perfectly sound, and far more substantial than any that could be procured at that time. Additions and alterations were decided upon aside from those requisite for its conversion into an Episcopal Church. These alterations were extensive, and changed the entire appearance of the original structure.

The church was approximately 45 by 60 feet, with a vestibule 14 to 15 feet square, and a chancel in the rear, 21 by 13 feet—making the extreme length, from front to rear, upwards of 80 feet.

A tall square tower made quite a picture for the front, being 80 feet high, of very heavy timbers, the upper portion finished with wood work and the lower, together with the main body of the building, coated with plaster and Roman cement; the whole covered with a mixture of paint and sand, colored to resemble granite, of "which it made a fine imitation," according to Mr. Jenks.

Massive buttresses were placed at each corner, surmounted by pinnacles crowned with carved ornaments. Extending along the sloping edges of the roof on front, and over the eaves on the sides, were ranges of battlements. In the turret of the tower a clock face was placed, while above was the belfry for the bell.

On each side of the church were three windows of gothic design, as well as one large window in the tower immediately over the main entrance. At the back of the chancel, above the pulpit, was a quatrefoil or rose window, the sashes filled with small panes of ground glass, set diagonally.

The interior was large enough to accommodate a congregation of very respectable size. It contained 74 pews on the ground floor, and an organ gallery of good size. The organ was built by a Mr. Holbrook, of Medway, and the pulpit and reading desk were gifts of Trinity Church in Boston.

The designs for the structure were furnished by Cyrus Pendexter, of Boston, and executed under his supervision. The painting and decorating was done by T. D. Morris, and the cement or stucco-work by H. Parkinson.

According to an advertisement, which appeared in the columns of *The Inquirer*, the date for the consecration of the church was set at September 18th. The Rt. Rev. Alexander V. Griswold, Bishop of the Diocese, assisted by members of the clergy from other dioceses, was announced as the presiding official.

Editor Jenks stated, editorially:

"May this establishment, in common with others of every religious denomination, have a salutary bearing upon the character and morals of the people; and while, in this free land, and in this tolerant age, every man may worship the Deity according to the dictates of his own conscience, may harmony and good fellowship abound among those who would pass for the practical supporters of a system, the foundation of which is Universal Charity."

When the Rev. Mr. Marcus retired from Nantucket, he was succeeded by Rev. Frederick W. Pollard. He was a strong Catholic, and in many respects of ritual and worship Trinity Church ante-dated by years the so-called ritualistic movement in the Anglican Church. Unleavened bread was used, and on the Altar were two candlesticks, and between them was a picture of the Madonna and Child.

After the burning of the Church in 1846, its parishioners were scattered, and, left with a heavy debt, it soon passed from existence as "Trinity Parish". Undiscouraged by the great losses, the surviving parishioners soon made a fresh start, changing the name of the organization, which then became "St. Paul's Protestant Episcopal Church."

The new quarters were established in a convenient part of the town on Fair street. This second edifice was consecrated by Bishop Eastburn, July 24, 1850, and there the people worshipped until it became inadequate for the size of the congregation.

It was at this time that Miss Caroline French of Boston, who spent her summers in Nantucket and lived in the large house on Main street now called "Church-haven," offered to build a new and larger church at her own expense. This generous offer was accepted and the present stone building was erected, according to plans approved by her.

Early in 1902 the work was completed, at a cost of \$40,000, and the church was designated a memorial to Miss French's parents. Bishop Lawrence came to the island for the consecration service and, on June 11th, 1902, St. Paul's Church, as we know it now, was established in its present situation.

Clinton T. Macy is compiling the history of the Episcopal Parish in Nantucket, covering its century of activity, which will be presented to our readers in the next issue of The Inquirer and Mirror.—Ed.

Memorial.

A very beautiful memorial was placed in St. Paul's Church last Sunday, in memory of Mr. Charles H. Starbuck. Mr. Starbuck, who died about a year ago, was for many years Senior Warden of this parish. The memorial consisted of an elegant chalice and patee for the celebration of the Holy Eucharist. Both are of solid silver and lined with gold. There is an inscription on the base of the chalice, "In Memoriam. Charles H. Starbuck. Fell asleep Jan. 18, 1892." The donors were a number of the people of the parish, to whom the memory of Mr. Starbuck was very dear.

SERVICES AS A LAY READER.—Rev. Amos Skeele, rector of the Church of the Epiphany, in Rochester, N. Y., has expressed his desire for Dr. Arthur E. Jenks, a communicant of St. Paul's church, in this town, to serve as his supply during his absence in Europe, though the months of June and July. In case another Episcopal layman should not accept the position, it will be offered to Dr. Jenks, whom Rev. Mr. Skeele recommends to his people, "as eminently fitted for the place, in every way, and to conduct the services in the Church of the Epiphany, as a lay-reader during his stay abroad."

ST. PAUL'S PARISH GUILD

will hold its

SUMMER BAZAAR

at the ATHENEUM on the afternoons and evenings of

Friday and Saturday, July 24 and 25.

DOORS OPEN AND SALES BEGIN AT 3 P. M. EACH DAY.

The Fancy Articles are particularly attractive, and all the departments are well stocked. The management begs to suggest that this sale affords a fine opportunity for purchasing Christmas gifts, whist and euchre prizes, etc., and ladies wishing to replenish their kitchens will find various necessary articles, including superior glass and kitchen towels, floor cloths, etc., ready for use.

It is hoped that parties returning from driving and sailing will patronize the Refreshment Department, where the best of Ice Cream, Tea, Cake, etc., will be served. Contributions of Cake, home-made Candy, Flowers, and articles for any department will be gratefully accepted. Also toys for the Fish Pond. All articles to be delivered at the Hall between 10 and 12 of the first day of the sale.

MRS. MARY S. ROBERTS, General Manager,
MRS. ELLA C. CHASE, in charge of Fancy Work Department,
MRS. Dr. COLEMAN, in charge of Doll and Toy Department,
MRS. TICE and MRS. FANNY C. HUSSEY in charge of the Domestic Department,
MRS. HARRIET M. HOOPER, in charge of the Refreshments,
MRS. WILLIAM S. WALSH, in charge of the Candy Department.
MRS. CHARLOTTE A. RING and MRS. ETHEL COFFIN AUSTIN in charge of Aprons.
MISS CAROLINE M. ROBERTS, in charge of Decorations and Flower Department
MISS MINNIE SMITH, Fortune Teller.

Under the patronage of the following ladies: Mrs. Alice Benton, Mrs. Follen Cabot, Mrs. George W. Daw, Mrs. Irving Elting, Mrs. R. H. Fyfe, Mrs. E. S. Isom, Mrs. Harold C. Kimball, Mrs. Knight Neftel, Mrs. Norman Schultz, Mrs. Grace LeB. Upham, Mrs. W. C. Boone, Mrs. A. M. Callender, Mrs. George Dibble, Mrs. Charles Este, Mrs. Dr. Hanchett, Mrs. Chas. E. Kelly, Mrs. Linthicum, Mrs. Chas. A. Oliver, Mrs. Frank Streeter, Mrs. William S. Walsh, Mrs. J. Ormond Wilson, Mrs. Geo. M. Brayton, Mrs. Wm. J. Chittenden, Mrs. Henry Dixon, Mrs. R. D. Everett, Mrs. Wm. Hayden, Mrs. Stokeley Morgan, Mrs. C. P. Robinson, Mrs. J. Louise Turner, Mrs. Harold Williams, Miss Ella M. Kelly.

Nantucket House to Become Summer Home of Bishops.

Property to the value of \$502,000 is distributed in public bequests, mostly to Boston institutions, in the will of Caroline L. W. French, which was filed for probate in the Suffolk registry Tuesday. There is also distributed \$50,000 and much personal property in private bequests.

Her land and house at Nantucket are bequeathed to the bishop of the Protestant Episcopal church of the diocese of Massachusetts, in trust for the assistance of the clergy of the church in finding rest for a fortnight or month, such clergy being allowed to bring with them an adult companion.

Miss French desired that her large spare room with a balcony at the Nantucket house be called the Bishop's Room on account of a favorite picture of Bishop Brooks being there, which was given to her by her friend, Mrs. W. G. Brooks, and also because Bishop Frederic D. Huntington occupied the room on a visit there. She prefers that this room be used only by bishops.

"My thought has been rest for the clergy of Massachusetts, but if the trustees desire 'Die Ruhe' for worthy clergymen out of the diocese, they may so select according to their discretion and good judgment." She leaves the trustees of this house \$25,000 to maintain the premises.

NOVEMBER 7, 1914

Episcopal Parish Acquires 69 Main Street.

The property at 69 Main street (formerly known as "Church Haven") has been acquired by St. Paul's Episcopal Church for use as a Parish House. Once the home of Miss Caroline French, it was left in her will to the Diocese of Massachusetts as a vacation house for Episcopal clergy.

That purpose is no longer justified since fewer clergymen had been availing themselves of it each year. Now Probate Court has approved this new use, and while title will remain vested in the Diocese, full and exclusive use has been granted the local parish.

The building will contain a Rector's office, rooms for the various parish organizations and Church School, as well as a large reception room for Parish gatherings. A campaign is now under way to provide funds to carry on the larger work these quarters make possible.

Aug. 2, 1947

OBITUARY.

For The Inquirer and Mirror.

GARDNER.—Our home people in Nantucket were all unprepared to hear the sad news, on Monday afternoon last, of the sudden death in Naugatuck, Conn., of Rev. Edward C. Gardner, rector of St. Paul's Church, of this town. He was the son of the late Chandler Brown Gardner and Susan D. Gardner, and was born on Nantucket, April 23, 1843. His nearest surviving relatives are three brothers: Eben Gardner, of Providence, R. I., and William B. and Chandler B. Gardner, of Nantucket. Mr. Gardner married Miss Delia C. Robinson, of Hartford, Conn., in June, 1868.

While on a visit recently at the home of one of his former parishioners, he was stricken with what proved to be a fatal sickness. All that fond relatives could do, was done in the family of Mr. Squires, where he so patiently endured his last crucial illness. As he had so often soothed and comforted others, thus was he comforted; in the sacred place of his former pastorate; within the peaceful shadow of the church where he had ministered in holy things; near by where his wife died; in the midst of hallowed retrospection this Christian soldier laid down his armor. Not only in Naugatuck, but in East Haddam and Hartford, Conn., and in Bangor, Me., he had held fruitful pastorates.

After the death of his wife Mr. Gardner resigned his charge of the church in Naugatuck, and returned to Nantucket, devoting his busy life to an unwearied support of his blind mother—an instance of filial affection truly remarkable. When she passed away, an aunt of his, Mrs. Sarah Baldwin—his mother's sister—who had cared for his mother through thirty long years, was left alone; he then made his home with her. Unspeakable must be her loss of him who was so like a faithful son. As I think of him now, a dear personal friend of mine, I am reminded of the noble words of the late Phillips Brooks: "The question is not how much money has he left, but what character has he left? Character is the only thing that is eternally powerful in this world. Character is the divinest thing on earth."

Bereft, surely, is St. Paul's Church, of this town. The tones of his voice, whether before the altar, or in utterance of his sermons, shall ever linger with us; his smile of approval is embalmed in memory. His last words were: "Have mercy upon me, O God, after Thy great goodness; according to the multitude of Thy mercies, do away with mine offences." God's servant he was, serving "in all godly quietness, and walking in the ways of truth and peace."

He was a member of the Masonic Fraternity. When able he was present at communications of Union Lodge, of this town, and served as chaplain. On last St. John's Day he delivered a masterly Masonic address in St. Paul's Church, for which he will be held in grateful remembrance by the local membership who attended in a body.

Eyes that were wont to brighten at Christmastide, by reason of his multiplied kindnesses, will droop in tears; our Christmas chimes will lack a jubilant note—his cheery voice is still; many a worn and weary pilgrim will miss the accustomed gift of his generous heart and hand, his cordial greeting, and the precious balm of his consoling words. So pure in spirit he was; so manly; beloved by all classes; "with malice toward none, with charity for all," he labored "with holiness and pureness of living." He went about doing good. Gifted as a preacher, he was also one of the loveliest characters in the priesthood of the Episcopal church.

ARTHUR ELWELL JENKS.

Dec. 8, 1900

Confirmation at St. Paul's.

Right Reverend Norman B. Nash, Bishop of the Episcopal Diocese of Massachusetts, visited St. Paul's Church in Nantucket on Friday evening, May 19th, for a service of Holy Confirmation. Members of the Confirmation Class were: Miss Joan E. Austin, Mr. and Mrs. James W. Calvert, Henry Coffin III, Robert L. Coffin, Frederick R. Conner, Jr., Miss Margaret E. Knopf, Mr. and Mrs. Marshall T. Miltimore, and B. Charles Petumenos.

May 27, 1950



THE REV. CHARLES L. MALLORY

Rector of St. Paul's, who addressed the Veterans, Sunday evening, at the Union Memorial services.

June, 1916

GENEROUS GIFTS.—Mrs. Delano, of New York, who has several times manifested her interest in the Episcopal Church here in a substantial manner, has again made the society a present, the amount of her gift being \$250. Of this amount \$50 is to be used toward grading the grounds about the church, and the remainder is toward the rector's salary. J. M. Bovey has also added to this gift an amount which swells it to nearly \$300. The society undoubtedly appreciate the generosity of these parties to the fullest extent. A part of the funds will be used in painting the church. It is proposed to put a window in the west end of the building while the other improvements are being made.

Nov. 17, 1877

Death of Rev. Samuel Snelling In Dedham.

The Rev. Samuel Snelling, one-time rector of Emmanuel Episcopal Church of West Roxbury and rector emeritus of St. Paul's Church, Nantucket, died on the 15th at the home of his sisters, the Misses Eleanor and Mary F. Snelling, of 53 Whiting avenue, Dedham, after a long illness.

Funeral services were held at St. Paul's Church, Dedham, at 2:30 p. m., Monday, with the Rev. Francis Lee Whittemore officiating. Burial was in Forest Hills cemetery.

Mr. Snelling was born in Boston January 14, 1857, son of Samuel G. and Ellen Paul Snelling. After preparation at St. Paul's School, Concord, N. H., he entered Harvard and was graduated with an A. B. degree in 1879. He subsequently attended the General Theological Seminary of the Episcopal Church in New York, the Berkeley Divinity School of Middleboro, Ct., and the Episcopal Theological School at Cambridge, where he was graduated in 1862. He was ordained June 21 of that year.

In August, 1883, he became rector of Grace Church, Amherst, and served there until 1888, when he was called to the rectorship of St. Paul's Church, Providence. Two years later he was named rector of St. Thomas' Church, Whitmarsh, Pa., and continued there until the latter part of 1900, when he began a 12-year period as rector of the Emmanuel Episcopal Church of West Roxbury.

After a short time abroad in 1914, when he served as guest rector at several English churches, he returned to this country and served briefly at churches in Philadelphia and at Grace Church, Medford. In November, 1917, he became rector of St. Paul's Church, Nantucket, retiring as rector emeritus January 1, 1925.

During his career he served at various times as an examining chaplain of the Massachusetts diocese of Episcopal Church, a member of the examining committee of the Boston Public Library, committee member of the diocesan convention and a member of the corporation of the Faulkner Hospital. He also published a number of sermons, lectures and papers, many of which were on church subjects.

He leaves his widow, Mrs. Eugenia Meneely Snelling, and two sisters, the Misses Snelling of Dedham.

Farewell Sermon.

The Rev. Chauncey H. Blodgett preached his farewell sermon as rector of St. Paul's Episcopal Church, last Sunday morning. He now retires to private life after forty-three years in the ministry, the last ten of which have been as rector at Nantucket. During their residence on the island both Mr. and Mrs. Blodgett have made a host of friends and have been interested in many of the island activities as well as the church work. Although removing elsewhere to make their home for the present, they intend coming to the island each summer, as was their custom even before Mr. Blodgett accepted the call to the local church.

The new rector of St. Paul's Church is the Rev. Barrett P. Tyler, D. D., who assumes the position tomorrow (Sunday). He comes to Nantucket with years of experience in various branches of the ministry, having been a chaplain during the world war.

Four Bequests of \$1,000 Each To Nantucket.

Final distribution of the estate of the late Mrs. Charlotte M. Tracy Temple, for over fifty years a summer resident of Nantucket, was made this past week in San Diego, California.

After several bequests, the entire estate was left to her husband, John Grenville Temple, with the exception of the Tracy Building, in Toledo, Ohio, from which he will receive the income during his life-time.

Among the Nantucket beneficiaries under Mrs. Temple's will are St. Paul's Episcopal Church, \$1,000; Miss Agnes Carey, \$1,000; Mr. and Mrs. Eugene Morris, \$1,000; and Mr. and Mrs. Calvert Handy, \$1,000.

Mrs. Temple died in San Diego, Cal., on September 18th, 1933.

Mr. Temple is now residing in Florida.

The rectory of St. Paul's Episcopal church on Fair Street was also sold by auction at the same time by A. M. Myrick to Elwin R. Smith for \$47. The conditions of the sale required the building to be removed from the land within twenty days, and the society reserved all the brick and stone save that contained in one chimney.

A Note From Old Nantucket.

From the Bridgeport Sunday Post.

[Editor's Note: Joseph W. Northrop, of Bertram avenue, noted architect, tells how he almost didn't come to design the famous St. Paul's church at Nantucket.]

It must have been about fifty years ago. I was taking my lunch at the City Bakery.

The City Bakery was kept by Chester Russell, and was located at the corner of Main and Bank streets. It was a three-story building, with a bakery in the basement, and a grocery store and lunch room on the main floor. The lunch room was patronized largely by business men, it being convenient and well served.

I was lunching with Horace Fairchild of Nichols, a director of the First National Bank. I told him of a letter I had received that morning, requesting me to go to Nantucket.

I showed him the letter, and he read it and said—"You go."

"But," I said, "it will cost thirty or forty dollars."

"But," he persisted—"you go."

He was so insistent that I finally decided to go—I would at least have a pleasant trip. It was necessary to go first to New Bedford, the old whaling port, from which two boats, small steamers—the "Martha's Vineyard" and the "Nantucket"—sailed. It was about sixty miles from New Bedford to Nantucket—which is out in the ocean—with stops at Wood's Hole and Martha's Vineyard. It is a somewhat risky sail on account of the prevalence of fogs.

The letter which I had received gave explicit instructions as to how to proceed to the house where the lady lived, who had wished to see me. I was to pass through the town of Nantucket to a certain street, and reach a gate. From there I was to go around to the back door of a brick house; and then up the stairs to the second floor, which I did. There I found a prim, middle-aged woman, and she told me of her plan.

She said that she wished to build a memorial church—a memorial to her father—and had sent for me to consult in regard to the plans and the procedure. She wished to build the church of stone. There was some difficulty in getting stone to the island, as only small boatloads could get across the sand bars. However, it was decided to build the church of Long Meadow sandstone—a pleasing red stone.

The church was designed in the Norman style, and was to seat about three hundred. There was a gable and a lower tower on the front, and at the pulpit-end a semi-circular apse.

There was to be a memorial window in the front gable. This was to be a good-sized window, and a special memorial to her father. It was a fine, expensive window. There were seven small windows around the upper part of the apse, showing the flowers of Nantucket. One of these was to show a bluebird perched on a white rose. This she had actually seen when traveling in Switzerland with her father, years before. Those were to be all fine Tiffany windows.

So came into being St. Paul's Episcopal Church in Nantucket.

Corner Stone Laid.

The corner stone of the new memorial church in process of erection on Fair street for St. Paul's parish, and donated by Miss C. L. W. French, was laid Thursday afternoon at 3 o'clock, in the presence of a goodly assemblage of parishoners and others. There was no attempt at an elaborate ceremony, but a quiet dignity lent impressiveness to the exercises, which were conducted by Venerable Archdeacon Samuel G. Babcock, of New Bedford, assisted by Rev. J. Morris Coerr, who is supplying the pulpit, and the church choir. The services were simple, appropriate and brief, and were concluded with prayer. Before the stone was lowered into position, a copper box was placed in an aperture left beneath it for the purpose. This box contained copies of the N. Y. Tribune and Boston Journal of Sept. 4; Nantucket INQUIRER AND MIRROR of Aug. 31st; a journal of the annual Episcopal convention for 1901; map of Nantucket; letter from Rt. Rev. Bishop Lawrence; collection of coins dating from 1794 to 1901; set of Pan-American stamps; photograph of Miss French, the donor; letter from Rt. Rev. Bishop Huntington, of Central New York; letter of L. C. Tiffany of New York; Boston paper of May, containing an obituary notice of the late Jonathan French, in whose memory the edifice is given; magazines and papers containing sketches of the Pan-American exposition; a list of all rectors of St. Paul's parish; and a paper containing a statement of the object of the gift, the date of laying the corner-stone, the names of the architect and all contractors, and the names of the present officers of the church.

The contractor, Mr. Maguire, assisted by Mr. John C. Ring, looked after the mechanical part of the work.

In a subsequent issue we shall give full details of the edifice, the foundation walls for which are already laid.

Bishop Brooks' Visit.

Tuesday's steamer landed at Nantucket Rt. Rev. Phillips Brooks, Bishop of the Diocese of Massachusetts, who was accompanied by Rev. Mr. Dinsey, of Woods Holl.

It was the bishop's official visitation to the Nantucket parish, and in the evening, commencing at 8 o'clock, services were held in St. Paul's Church, Fair street, which was completely filled by an eager audience, the admission being by card to prevent overcrowding.

The rector, Rev. E. P. Little, offered prayer. The Scripture lesson was read by Rev. Mr. Dinsey. Bishop Brooks then preached a sermon, taking his text from the first chapter of St. Peter, 22d verse. The speaker characterized love and religion as synonymous terms, and was eloquent and convincing, carrying the audience along with an irresistible force that charmed. The well-known broad views of Christianity held by Mr. Brooks, sparkled in every sentence and impressed his hearers equally with his oratorical powers. Rarely do our people have opportunity to enjoy an intellectual and religious treat of this class, and the fortunate ticket-holders may well congratulate themselves.

At the conclusion of the sermon, three candidates were duly presented and confirmed.

Going West.

Rev. E. P. Little's rectorship at St. Paul's church closes with Sunday, November 26th, when he will remove to Hannibal, Mo., where he has been appointed rector of the Episcopal parish. Mr. Little has held his present position for a term of 7 years, and has been a faithful worker for his church and people, and has won the esteem of the entire community.

OBITUARY.

Written for the Inquirer and Mirror.

On Monday last Mr. Charles H. Starbuck, an honored and much-loved member of this community, died at his home on Fair street. He was born in Nantucket November 18th, 1824, being therefore sixty-seven years and two months old on the day of his death. He was the son of Capt. Obed Starbuck and Eunice, his first wife. Until within five years Mr. Starbuck was in business in this town, and was identified for a long time with the affairs of the community, educational, agricultural and financial. He was a much-respected citizen, and deeply beloved and honored by a large circle of friends. For about fifty years Mr. Starbuck has been a devout communicant of the Episcopal Church, and for the greater part of that time he was Church Warden of St. Paul's parish. There was a long period when this parish was in a state of extreme weakness. For over twelve years there was no priest in charge of it, and services were very infrequent. Only a few church people were left. During that time the faithful labors of Mr. and Mrs. Starbuck kept the congregation together, and maintained the Sunday school, and preserved the parish for brighter days. That St. Paul's Church exists in Nantucket is due to the quiet, persistent intelligent loyalty of Mr. Starbuck to what he believed to be Divine Truth.

Loyalty to known truth was always one of his prominent characteristics, and also quiet, persevering industry. He always accomplished what he undertook to do, but without noise, or agitation or self-assertion. He was a very just and kind man. He certainly was not harsh in his judgment, nor hasty, and he never spoke against people. For more than thirty years Mr. Starbuck was a great sufferer, and he bore his pain and weakness without complaint or murmur. He was patient, and his end is peace.

The funeral service was in St. Paul's Church, Thursday afternoon, and was attended by a large number of friends by whom his death is most sincerely mourned. "Eternal rest grant him, O Lord, and let light perpetual shine upon him."

[There is called to mind by Mr. Starbuck's death, a strange fatality among the officers of the Nantucket High School Alumni, of which he was secretary. William Breed Drake, Charles H. Glover, and Ferdinand C. Ewer, the orators (the latter also vice-president), Albert W. Starbuck, one of the executive board, Henry D. Robinson, treasurer, and Charles H. Starbuck, secretary, have all passed away, leaving, if we are not mistaken, but two of the original board now alive—Joseph S. Barney, president, and Miss Mary P. Tracy, of the executive board.—ED.]

June 23, 1892

Memorial.

A very beautiful memorial was placed in St. Paul's Church last Sunday, in memory of Mr. Charles H. Starbuck. Mr. Starbuck, who died about a year ago, was for many years Senior Warden of this parish. The memorial consisted of an elegant chalice and paten for the celebration of the Holy Eucharist. Both are of solid silver and lined with gold. There is an inscription on the base of the chalice, "In Memoriam. Charles H. Starbuck. Fell asleep Jan. 18, 1892." The donors were a number of the people of the parish, to whom the memory of Mr. Starbuck was very dear.

March 18, 1893

OBITUARY.

For The Inquirer and Mirror.

GARDNER.—Our home people in Nantucket were all unprepared to hear the sad news, on Monday afternoon last, of the sudden death in Naugatuck, Conn., of Rev. Edward C. Gardner, rector of St. Paul's Church, of this town. He was the son of the late Chandler Brown Gardner and Susan D. Gardner, and was born on Nantucket, April 23, 1843. His nearest surviving relatives are three brothers: Eben Gardner, of Providence, R. I., and William B. and Chandler B. Gardner, of Nantucket. Mr. Gardner married Miss Delia C. Robinson, of Hartford, Conn., in June, 1868.

While on a visit recently at the home of one of his former parishioners, he was stricken with what proved to be a fatal sickness. All that fond relatives could do, was done in the family of Mr. Squires, where he so patiently endured his last crucial illness. As he had so often soothed and comforted others, thus was he comforted; in the sacred place of his former pastorate; within the peaceful shadow of the church where he had ministered in holy things; near by where his wife died; in the midst of hallowed retrospection this Christian soldier laid down his armor. Not only in Naugatuck, but in East Haddam and Hartford, Conn., and in Bangor, Me., he had held fruitful pastorates.

After the death of his wife Mr. Gardner resigned his charge of the church in Naugatuck, and returned to Nantucket, devoting his busy life to an unwearied support of his blind mother—an instance of filial affection truly remarkable. When she passed away, an aunt of his, Mrs. Sarah Baldwin—his mother's sister—who had cared for his mother through thirty long years, was left alone; he then made his home with her. Unspeakable must be her loss of him who was so like a faithful son. As I think of him now, a dear personal friend of mine, I am reminded of the noble words of the late Phillips Brooks: "The question is not how much money has he left, but what character has he left? Character is the only thing that is eternally powerful in this world. Character is the divinest thing on earth."

Bereft, surely, is St. Paul's Church, of this town. The tones of his voice, whether before the altar, or in utterance of his sermons, shall ever linger with us; his smile of approval is embalmed in memory. His last words were: "Have mercy upon me, O God, after Thy great goodness; according to the multitude of Thy mercies, do away with mine offences." God's servant he was, serving "in all godly quietness, and walking in the ways of truth and peace."

He was a member of the Masonic Fraternity. When able he was present at communications of Union Lodge, of this town, and served as chaplain. On last St. John's Day he delivered a masterly Masonic address in St. Paul's Church, for which he will be held in grateful remembrance by the local membership who attended in a body.

Eyes that were wont to brighten at Christmastide, by reason of his multiplied kindnesses, will droop in tears; our Christmas chimes will lack a jubilant note—his cheery voice is still; many a worn and weary pilgrim will miss the accustomed gift of his generous heart and hand, his cordial greeting, and the precious balm of his consoling words. So pure in spirit he was; so manly; beloved by all classes; "with malice toward none, with charity for all," he labored "with holiness and pureness of living." He went about doing good. Gifted as a preacher, he was also one of the loveliest characters in the priesthood of the Episcopal church.

ARTHUR ELWELL JENKS.

DECEMBER 8, 1900.

Bishop Brooks.

The Right Reverend Phillips Brooks, Bishop of the Diocese of Massachusetts, was at St. Paul's Church, Tuesday evening, on his official visit to this parish. He was attended by an assistant priest. The Church was well filled admittance being by card.

The opening prayers were made by the rector Rev. E. P. Little. The Scripture lessons were read by the assistant priest. Bishop Brooks preached a most eloquent impressive sermon to which the large congregation gave the most earnest and prayerful attention.

At the close of the sermon three candidates were presented and duly confirmed by the Bishop.

While the sermon was eloquent and broad in its Christian scope and comprehensive range, leading the hearers by an irresistible chain of sympathy along with the thought of the fervid divine, it was at times, and particularly at the commencement difficult to follow and appreciate the sublimity of its conception. The discourse would read much better than it fell upon the ear.

Those who were favored with cards of admission, must have enjoyed a rare intellectual and religious treat such as Nantucketers will not often have spread before them.

June 9, 1892

Wedding.

The first wedding to be solemnized in the new St. Paul's church, was Thursday morning, when Miss Adah Macy Snow and Mr. Arthur McCleave were made man and wife, Rev. G. Herbert Patterson officiating. The hour of the ceremony was 6 o'clock. The bride wore a travelling suit of dark blue broadcloth and carried white carnations. Among those present from abroad were Mrs. William Wagner, Yonkers, Mr. James Skelley and Miss Anna Skelley, of Boston. Mr. and Mrs. McCleave left on the morning boat for a short trip.

June 26, 1902

Episcopalians Have Unique Birthday Party.

The parish of St. Paul's Episcopal Church in Nantucket held a birthday party in the Yacht Club hall, Monday evening, which was attended by over two hundred persons.

It was a unique affair—that is, the Episcopalians and their friends entered into the closing event of the centennial observance first with reminiscence, wit and humor; then indulged in refreshments; and wound up with dancing, the evening being most enjoyable in every way.

Henry B. Coleman, as senior warden, extended a cordial word of welcome to the gathering, and expressed appreciation to all those who had cooperated in making the centennial celebration so successful. He then introduced the Rev. Chauncey H. Blodgett, Rector Emeritus of St. Paul's, who spoke at some length in a reminiscent vein, interspersing his remarks with anecdotes that everyone appreciated.

He then called upon the Rt. Rev. Frank H. Touret, who was most happy in his remarks and unfolded a wealth of humorous stories, told without formality and in a delightfully congenial manner. The Bishop certainly knows his audience and he was most entertaining from start to finish.

The Rev. William E. Gardner was next called upon and he said the birthday party really started off for him with a good family row. He wanted to wear the same Prince Albert coat that he wore when he walked down the aisle of the old Episcopal church 41 years ago this September, but his wife objected strenuously and he was obliged to refrain from donning the garment which held so many pleasant memories of his wedding day. He then reminisced over the years that had since passed, and referred to the ministrations which he gave to a member of St. Paul's church after he became a priest, and his cordial greetings when he came back as "Will Gardner", all of which keenly interested his hearers.

The Rev. Claude Bond, pastor of the Congregational Church, expressed the cordial greetings of his parishioners, and emphasized the fact that the Episcopalians and Congregationalists are working together in perfect harmony and for the same purpose.

A bevy of young ladies from the "Girls' Friendly" group served refreshments of ice cream and cake, and coffee was also served, Mrs. Jerome and Mrs. John Ditmars pouring.

The affair was delightfully informal all the way through and everybody passed an enjoyable evening. Gus Bentley furnished music for the dancing which followed the social hour and brought the centennial observance to a close.

Sept. 23, 1939



THE EPISCOPAL CHURCH ON FAIR STREET. Erected in 1850.
Removed in 1901.

The spirits of the Episcopalians may have been at a low ebb, but services were resumed on the following Sunday in the Town Hall (according to the record) and thereafter in the Vestry of the First Congregational Church which that Society kindly and without recompense loaned to Trinity Parish.

Even though there was now no church, the debt on it remained. This was a great problem and in order to solve it, the Parish was formally dissolved on September 21, 1846. The property was taken over by the creditors and even the Communion Set, the Bible, and the Prayer Books left the island in payment.

A new parish was formed on Sept. 28, 1846, and the Rev. Ethan Allen was asked to remain as Rector. To him fell the honor of naming the new Parish, and on October 11 it was named "The Church of the Messiah". Seven months later it was requested that the name be reconsidered and the vote of the Vestry upon this matter gave the majority to St. Paul and we became St. Paul's Parish.

Although the services continued to be held in the North Vestry and, from 1848 to 1850, in Harmony Hall, which was hired for one dollar per Sabbath, the Rector turned his attention to the building of a new church. A piece of land was finally purchased on Fair street from the Merchants and Mechanics Bank and the first St. Paul's Church was erected at a total cost of twenty-three hundred dollars. This was raised by subscription, a large gift from the Bishop, and a grant from the Board of Missions for a new church.

The first St. Paul's was a very small building, seating only two hundred persons. It was set back in the lot "as if ashamed of itself and its position", it was boarded on the exterior and surrounded by trees which, at times, made the interior as well as the exterior somewhat gloomy. It was a "neat and tasteful" church building of Gothic architecture built from plans drawn by a Mr. Billings. The chancel was elevated one step above the floor, and the altar, unlike that of Trinity, was just a pine table. There was no method of lighting the church so that, when evening services were held, as on the visitation of the Bishop, the services were held in other churches.

It was consecrated by Bishop Eastburn on Wednesday, September 24, 1850, the Bishop being willing to consecrate it only if it were fully paid for. He was assisted at the service by the Rector, Mr. Allen, and by the Rev. Thomas Lambert who accompanied the Bishop. However inadequate the building was, it was a church, nevertheless, dedicated to the glory of God and His Worship.

The Bishop purchased, and presented as a gift to the Parish, a nearby house which was repaired and used as a Rectory.

By this time the church, to say nothing of the whole town, was suffering from the decline of the whaling industry and the gold rush to California. These, with the effects of the Fire of 1846, reduced the town's population and importance. Business became slow and dull, many families moved away from the island, and Nantucket lost most everything except that past which made it what it was and has kept it so since. The number of Communicants was reduced to forty-four and the collections were even too small to pay the minister's salary which, at that time, was only two hundred dollars per year.

Mr. Allen resigned his charge in July of 1855, and there were no regular services in the church until April, 1856, when the Rev. Charles Canfield became Rector of St. Paul's and with him came more dis-satisfaction. He closed the church and had no services on Sunday mornings because of small attendance, he excommunicated several members of the church, and, in short, raised such a commotion that his services terminated after having been at St. Paul's less than a year, leaving the Parish reduced to thirty-three members.

In April, 1858, Rev. Noah Disbrowe came from Fredrickton at the request of the Bishop to take charge of the Parish. He was, evidently, not invited to become Rector of the church as his name does not appear in the records of these years. He left the church before 1860, the last resident clergyman for the Parish before its abandonment by the Diocese.

Bishop Eastburn withdrew his interest in the island Parish, even refusing to consider naming a rector for it. It was as if he were "washing his hands" of a small church which, since 1841, had been the one sore spot of his Diocese.

The only ministers who officiated at St. Paul's from 1860 to 1871 were visitors. The winter work was faithfully carried on by Arthur E. Jenks, Lay Reader. Dr. Ewer said of him, "It is rarely that a young man can be found willing to assume so unusual and conspicuous a post as that which Dr. Jenks so long and so well filled. It was a step which required no little self-sacrifice on his part. There is many another man who would have tried it for a while and then abandoned it. But Sunday after Sunday came, and years passed, and still he was faithful to his self-imposed duty."

The Rev. F. E. Ewer (who wrote the above) was one of the young men over whom Mr. Pollard had extended his influence. He had loved Mr. Pollard as a minister of the Church, and the Anglican influence was a great factor in his life. Dr. Ewer came to Nantucket in the summers and held regular services. Under him the communion table once more became an altar with a super-altar added. Upon this were placed two candlesticks and, between them, a brass cross. The indignation of the handful of communicants caused many of them to withdraw but this made no difference to the Ritualism of Dr. Ewer.

In 1870 the Bishop visited the Church and at once requested that the altar ornaments be removed. This was quickly done, but no sooner had the Bishop left for Boston when "the offensive things" re-appeared in their places. They were later removed again by visiting churchmen who had the power to do this.

For two years the Church once more became the old St. Paul's. The Bishop, sensing a change, requested the Rev. Samuel Meade to come here in 1872. In this choice the Bishop made an utter mistake, for, no sooner had Dr. Meade arrived, than the altar ornaments appeared again and the services resumed as Mr. Pollard and Dr. Ewer had established them.

The Church then entered a period of comparatively smooth sailing after Dr. Meade's time, the Rectors being the Rev. Levi Boyer, Rev. H. Warren Fay, Rev. Charles Sweet, Rev. Edward Little, Rev. Edward C. Gardner, Rev. J. Cullen Ayer, Rev. John Gill and the Rev. George Patterson.

By this time (1900) the small Church on Fair street became entirely inadequate to the needs of the growing Parish.

A summer resident, Miss Caroline French, of Boston, very generously asked to be able to build a new church in memory of her father, Jonathan French. He died in 1901, at the age of 97, the last of the old time merchants of Boston.

Her gift was accepted, and the old St. Paul's was removed from its site which it had occupied for a half century. The building was purchased by Dr. Ellenwood Coleman and moved to Brant Point where it is now the home of Mr. and Mrs. A. Marshall Barrett. While the new Church was under construction, services were held in the Hussey block on Main street.

The corner-stone of the new building was laid on September 5, 1901, the Ven. Archdeacon Samuel G. Babcock (now Bishop) coming from New Bedford for the ceremony. The corner-stone contained copies of recent newspapers, letters from the Bishops, a picture of Miss French, an obituary of Jonathan French, a list of Church officers, the architects, and the contractors.

The new building was duly finished and ready. The consecration took place on June 11, 1903, the Rt. Rev. William Lawrence, Bishop of Massachusetts, officiating. He was assisted by Bishop Cadman of Maine, who preached the consecration sermon at the Morning Service.

Miss French's gift has not only stood through these years as a beautiful memorial to her father, but it has stood for the increasing hardness of the Episcopal Church in Nantucket.

It is thought best to stop here. This is our Church through the years. What is ahead only the Infinite knows. Let us hope that the coming centuries will prove less stormy than the past, but if storms do come, and they may, we have a background of such strength that now we stand firm and established on the rocks of time. We have a heritage born both of discord and of peace, reared by faithful souls from whose hands the light has been passed to us, and from us to those unborn generations who, if we hold fast, will hold fast, too.

[Note: This is the product of two years of research among old books, records, diaries, letters and documents. I realize very deeply that another history could easily be written from the things I have omitted, but I have tried to touch the important points, and, in doing so, to impart to you the spirit of St. Paul's.

Many persons have been of invaluable assistance in the research and completion, and, to them, for their help and interest, many thanks.—C. T. M.]

Rectors of Trinity Church.

Rev. Moses Marcus—1838 to 1841.
Rev. F. W. J. Pollard—1841 to 1844.
Rev. Ethan Allen, Rev. Robinson, Rev. Salters: Ministers in charge from 1844 to 1846.

Rev. Ethan Allen—Feb. to Sept., 1846.

Rectors of St. Paul's Church

Rev. Ethan Allen—1846 to 1855.
Rev. Charles H. Canfield—1856 to 1857.
Rev. Noah Disbrowe—1858 to 1859.
(There was no Rector for 12 years.)
Rev. Samuel Meade—1872 to 1875.
Rev. William L. Hooper—1875 to 1876.
Rev. Levi Boyer—1876 to 1883.
Rev. H. Warren Fay—1883 to 1885.
Rev. Charles F. Sweet—1885 to 1887.
Rev. Charles P. Little—1887 to 1893.
Rev. Edward C. Gardner—1893 to 1896.
Rev. J. Cullen Ayer—1896 to 1899.
Rev. Edward C. Gardner—1899 to 1900.
Rev. John W. Gill—March to June, 1901.
Rev. George H. Patterson—1901 to 1903.
Rev. H. H. Ryder—1903 to 1911.
Rev. Edward L. Eustis—1911 to 1913.
Rev. Samuel Snelling—in charge for one year.
Rev. Charles Mallory—1914 to 1917.
Rev. Samuel Snelling—1917 to 1924.
Rev. Lucien Rogers—1924 to 1927.
Rev. Chauncey H. Blodgett—1927 to 1928.
Rev. Barrett P. Tyler—May, 1938, to May, 1939.

Parish Centenary on Nantucket Island

By EUGENIA M. SNELLING

In Memory of the Rev. E. C. Gardner.

Friends of the late Mr. Gardner have given to St. Paul's Church an altar cross and a pair of Eucharistic lights in his memory. These are from the workshop of R. Geissler, New York, and by those who have seen them are pronounced unusually fine specimens of the brass-worker's art. They were delayed in transportation, owing to the labor difficulties, but have now arrived and will be placed upon the altar and consecrated on Sunday next, just before the regular morning service at 10.45. Those who wish to inspect them more closely than a church service permits, are cordially invited to go to the Chapel on Saturday afternoon, May 28, between 2 and 4 o'clock, when members of the Altar Guild will be in attendance. The other services at this church will be at 8 and 7.45 as usual.

May 28, 1904

A hundred years ago, October 18th, the first Episcopal church in Nantucket was consecrated. It came into being because a young man named William Marcus read in a newspaper all about the whaling industry, the huge fortunes to be made, and the romance attached to such exciting adventures. He ran away from home and coming to Nantucket, one of the great whaling ports, attempted to ship as a common sailor. Fortunately he found a friend in Mr. Samuel Jenks, a resident of the island who, realizing the lad's unfitness for such a life, induced him to moderate his ideas and to take instead the position of teacher in one of the schools.

Very soon he became engaged to a Nantucket girl, and it was the most natural thing for him to wish his father, the Rev. Moses Marcus of New York, to perform their wedding ceremony. Accordingly, in December 1837, Mr. Marcus made the journey to Nantucket where he was cordially received by the family and friends of the young couple. He was invited to preach in three of the island churches, and he wrote, "I am the first clergyman of our church ever to officiate on this island."

His use of ritual and prayer book attracted enough attention to make him further prolong his visit. Some of the town's influential citizens were drawn to this unfamiliar type of service and a room was secured where an increasing number of people regularly assembled. At that time Nantucket was at the height of its prosperity with a well-to-do population of fully 10,000; and the time seemed favorable for the planting of the Episcopal Church. Therefore the "Council of the Domestic Missionary Society" in Boston made this a missionary station with Mr. Marcus in charge, and the parish was duly organized. In a little while a

proper building was under way, which, when finished, was called Trinity Church after the well-known "Trinity" of Boston, which had been generous with gifts of money and of chancel furniture.

On Oct. 18, 1839, Bishop Griswold, assisted by clergy from Boston, Taunton, New Bedford, Jamestown, etc., consecrated the new edifice, in which the growing number of Episcopalians worshipped until the great fire of 1846 swept over the center of the town and wiped out the beautiful little church. Not daunted by its great loss, the courageous handful of parishioners made a fresh start, securing a lot in another part of the town, and erecting a new building. The name was changed from "Trinity" to "St. Paul's", and this second church was consecrated by Bishop Eastburn, July 24, 1850. Here its people worshipped for more than half a century.

About the year 1900, Miss Caroline French of Boston, who spent her summers in Nantucket, living in a large house on Main Street (now called "Church Haven" and opened each year to visiting clergy), offered to build a larger church. This generous gift was accepted, and a substantial stone building, costing about \$40,000, was erected. In 1902 the work was completed and the church, designated as a memorial to Miss French's parents, was consecrated by Bishop Lawrence. This is the building in use today, its capacity taxed to the limit during the summer months.

In the century of its existence there have been some thirty rectors, certain of them men of strong char-

acter and firm conviction, who left very definite and lasting imprints. Such a one was the Rev. Mr. Marcus' successor, the Rev. Frederick W. Pollard, whose influence upon young people was very strong. It is said that he gathered his young followers around him and walked about the island with them, imparting religious instruction and setting a beautiful example of a consecrated life. He never took any salary beyond what was needed for his simple existence. Ferdinand W. Ewer, a distinguished scientist who spent his holidays on the island, was so deeply affected by Mr. Pollard's life and teachings that he himself took orders and became one of the great Anglo-Catholic leaders of his generation.

However, rectors frequently came and went in those days, and these changes produced varying results, with churchmanship now "high", now "low". Along with these controversial experiences came periods of strong spiritual development when the church "grew in grace" and in numbers.

As Nantucket lost its distinctive character with the decline and final loss of the whaling industry, and began to capitalize its peculiar assets as a summer resort, its waning population was more than balanced by its increasing number of seasonal visitors. With the growing popularity of the island, the church, too, prospered, and it now ministers not only to a large number of "summer people" but to a faithful winter congregation. It has become a necessary factor in the lives of hundreds of off-islanders as well as islanders and it would be difficult to estimate the amount of its influence in the community.

Most of the readers of *The Church Militant* have heard of this distinguished little town on its "shining island of the sea" and many have visited it. Here one sees and realizes, perhaps for the first time, the need for great lighthouses without which no mariner could seek its shores in safety. Here for a hundred years the church has

tended its spiritual lighthouse. Sometimes the light has grown dim, again it has burned brightly; but in all this century it has never gone out. One remembers with deep gratitude the faithful souls who have prayed and worked to keep its flame pure and shining before men and who are now in Light Eternal, their joy and duty passed on to others. May those who are now "tending the light" be filled with the same spirit of consecration.

November, 1939

Seal of Trinity Church.

Mrs. Caroline G. Nicholson, a grand-daughter of Samuel Haynes Jenks, the first editor of *The Nantucket Inquirer*, has been visiting Nantucket this week and brought with her an interesting relic which she has presented to the Nantucket Historical Association for preservation. It is the seal of Trinity Church of Nantucket, which stood on Broad street, next east of the Ocean House property, and was destroyed in the fire of 1846. The seal bears a picture of the church building, with its name, and is cut into brass—a fine example of the engraver's work of eighty years or so ago.

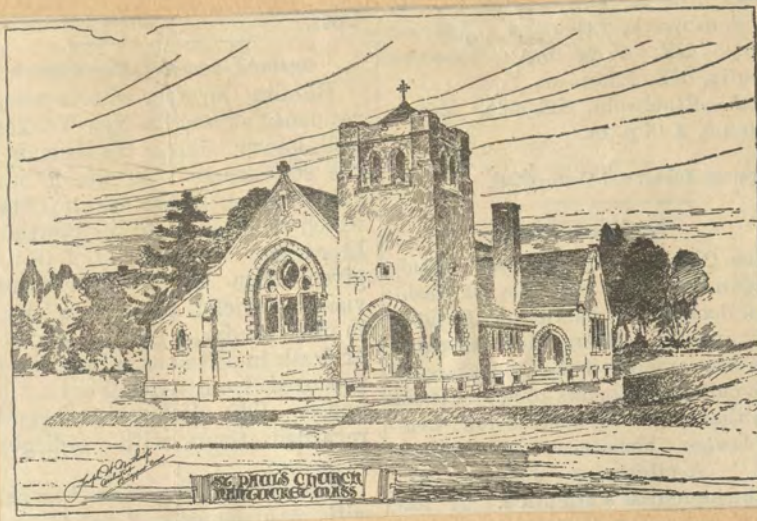
Sept. 8, 1923

Consecration of St. Paul's Church.

Built by Miss Caroline L. W. French in Memory of Her Father, Jonathan French.

On Wednesday last, June 11, 1902, at 10 o'clock in the forenoon, the day of the Feast of St. Barnabas, St. Paul's Church, Nantucket (the corner stone of which was laid September 5, 1901), was impressively consecrated by Bishop Lawrence, of Massachusetts, before a large congregation including many visitors to the island. The ceremony was very imposing, and conducted after the time-honored form of consecration of a church or chapel, according to the order of the Protestant Episcopal Church in the United States of America. The following was the line of services: 7.30 a. m., Holy Communion, Bishop Codman, Celebrant. 10 a. m., Consecration, Morning Prayer, Sermon, and Holy Communion: Bishop Codman, Preacher; Bishop Lawrence, Celebrant. 7.45 p. m., Evening Prayer, Sermon and Confirmation: Bishop Lawrence, Preacher.

The Bishop was received at the entrance of the church by a procession of choristers and visiting clergymen, all of whom, led by the crucifer, moved reverently along the nave to the chancel, repeating the twenty-fourth Psalm alternately, the Bishop one verse, and the clergy another. Bishop Codman, of Maine, and Archdeacon Babcock of Hyde Park, were present; also the Reverends Percy Gordon, of New Bedford, George Fisher, of Woods Hole, W. E. Gardner, of Swampscott, Preston Barr, of New Bedford, and H. R. Ryder, of Vineyard Haven. The Bishop received the instrument of donation presented to him by Rev. G. Herbert Patterson and the sentence of Consecration was read by Archdeacon Babcock, and then laid by the Bishop upon the Communion Table. Scripture lessons for the day were read by Revs. W. E. Gardner, and Preston Barr, and the sermon was preached by Bishop Codman from the text "My House Shall be Called the House of Prayer for All People." The discourse was replete with thought concerning the spiritual meaning and purpose of consecration, and that pure love which enshrines memorials. The Bishop also paid a merited tribute to the late Mr. Jonathan French, in whose memory the new church has been built by his daughter. The sermon was indeed a graceful thank-offering to the kindly donor, Miss Caroline L. W. French, expressed in choicest language. Holy Communion followed, Bishop Lawrence celebrant.



The altar was adorned with white flowers plucked from the island garden of Miss French, and just beneath the memorial windows, they seemed emblematic of those saints who walk in white.

At 7.30 p. m. the concluding service was held: Evening prayer, sermon and confirmation.

Eleven candidates presented themselves before Bishop Lawrence, for confirmation. The Bishop's address to them was a model of pastoral solicitude. In lieu of a sermon he gave an informal talk to the congregation, congratulating the architect, contractors and builders of the new church, and spoke gracious words of thanksgiving for the benefactress who had donated the beautiful house of worship in memory of her honored father; also tendered congratulations with thanks to the rector of the new church, through whose musical direction the vested choir had given such spiritual uplift during the services of the day and evening. This Episcopal church in stone, that now takes the place of the old wooden structure, is not here for competition with other churches in the town; but to offer its contribution to the spiritual welfare of the community in multiform channels of helpfulness. The Bishop drew a most tender comparison between the worship of the Puritans, and that of the Episcopal church. When the Puritans left England they left the ceremonies of the mother church behind them; but they brought their hearts with them, still retaining their tenderness for sacred associations. The Episcopal church gives outward expression of heart tenderness in its ceremonies—what the Puritan repressed, and dared not express. The Bishop's talk was indeed tolerant, never ignor-

ing the good influences of the denominations, while he still adhered to the Episcopal form of worship, and the church's veneration for the Apostles' creed.

The organist was Prof. Dunham, of Brockton, and his playing during the ceremonies was most acceptable to all. While listening to the organ tones that pealed forth from the massive tower in an anthem of praise, one could not help thinking of those plaintive notes, "now sad, now melancholy," that sighed through the burning tower of the first Episcopal church on Nantucket, known as Trinity church, which was destroyed by the great fire of 1846. Under the tender touch of the organ keys, the "lost chord" of old Trinity found its voice in the great "amen" of new St. Paul's. Thus, after long years, the fond dream of "good and faithful servants" of hallowed Trinity, and later of old St. Paul's, has become crystallized in stone, to be a lasting memorial.

The vested choir performed their several parts remarkably well, and in chanting the Te Deum, they illustrated in a gratifying degree the careful training of their instructor, Rev. G. Herbert Patterson, the present rector of St. Paul's church. The following are the names of the choir: Mrs. Herbert Bennett, Miss Annie Bennett, Mrs. Charles F. Brooks, Miss Eliza Codd, Miss Mary E. Crosby, Master Horace Coffin, jr., Miss Alice Coleman, Miss Mildred Brooks, Miss Grace Orpin, Miss Esther Dunham, Master Alexander Smith, Miss Maude Thomas, Miss Gertrude Backus, Miss Susan Jones, Miss Edith Dunham, Miss Elsie Marvin, Miss Zetta Smith, Mrs. Ellen H. Boyer, Miss Mary C. Defriez, Miss Maud Pfeiffer, Mrs. Emma Codd, Albert F. Ring, Harry A. Tobey, Herbert Bennett, William Martin, and William A. Smith.

The acolytes were Harry Manter and Ferdinand Brooks.

Church Notes.

Our illustration gives the reader a fine view of the exterior of the church building, which is constructed of granite. It is 84 feet long and 67 feet wide, and 39 feet high. The tower is 17 feet square, and 54 feet high, with space enough in the loft to admit of a chime of bells. The church stands a little above and back from the street. Along the frontage there is a substantial granite wall, between which and the church there is a well-kept lawn.

An open roof finely stained, graces the interior of the building, and is supported by ornamental columns and capitals. The plaster work is tinted with a color of harmonious pea green. The memorial windows east and west, are beautiful in design and transparency, such art pieces as can be furnished only by the Tiffany Co., New York.

The choir is elevated two steps above the nave, and will seat twenty or more. The organ chamber is north of the choir. The organ itself is one of the best of its size, of great volume, and rich in its tones, and is immediately connected with a water-motor in the basement. There is one step from choir to sanctuary, and two steps to the altar which bears the ornaments used heretofore. The altar is of oak, as are the Episcopal chair, pulpit and other furniture. The lectern, which is simple in design, is of polished brass. The pews will hold quite 400 persons. An elegantly carved marble font, with sardonix columns, stands upon a platform in the northwest corner of the church. The sacristy, as well as the church, is brilliantly lighted, and supplied with a vestment case of ash, a closet for sacred vessels, and a wardrobe for clergy. The ample choir-room has twenty-three lockers for vestings; there is a spacious case for Sunday school books; indeed there is no convenient furnishing lacking. Within the vestibule entrance, which is in the tower, there is a bronze tablet bearing the inscription: "This church is erected by Caroline L. W. French, in memory of her beloved father, Jonathan French, an old-time merchant of Boston. 1902." The entrance is tiled with marble, and has a wainscoting and ceiling of ash. Ventilation is perfect, and as the two furnaces are good heaters, the church ought to be cool in summer and warm in winter.

The architect, J. W. Northrup, of Bridgeport, Conn., and his contractors, Messrs. Maguire & Penniman, of Providence, O. W. Humes, superintendent of construction, Messrs. H. W. Brown and H. L. Fisher on the plaster work, and all workmen who helped build the church, are entitled to particular mention.

"Church-haven."

The home of the late Miss Caroline L. W. French in Nantucket has been opened this week as a vacation home for members of the clergy, in accordance with the provisions of her will. The place is to be called "Church-haven" and the first member of the Episcopal clergy to occupy the home was Bishop Babcock, who came down on Monday and held confirmation at St. Paul's.

New Rector at St. Paul's.

Rev. Richard A. Strong, the new rector of St. Paul's Episcopal Church, has this week taken up his new duties in Nantucket. With Mrs. Strong, he will occupy the Episcopal rectory on Pine street.

The Rev. Mr. Strong comes from a New England family which for many generations lived in Morrisville, Vt. He was born at Central Point, Oregon, in 1914, but when a mere lad re-



THE REV. RICHARD A. STRONG.

turned to New England and lived in Westford, Mass. He attended the Howe High School at Billerica, Mass., and also Monson Academy.

He later studied at Tufts College and then transferred to Trinity College in Hartford, where he received the degree of Bachelor of Arts in 1934. The degree of Bachelor of Theology was given him by the General Theological Seminary, New York city, in 1941. He was immediately appointed Vicar at St. Andrew's Church, Hartford, and advanced to Priest-in-Charge, January, 1943.

Death of Rev. Edward P. Little.

The Rev. Edward Porter Little, retired Episcopal clergyman, died February 16 at his home, 211 South Broad street, Elizabeth, N. J. He was a graduate of the General Theological Seminary in New York, and after serving as rector in a number of Episcopal parishes in New Jersey, Missouri and Massachusetts, he became curate of Christ Episcopal church at Elizabeth.

He was rector of the Episcopal church at Nantucket before the present church edifice was built.

Funeral services were held at St. Johns Church in Elizabeth, Monday afternoon. Interment was at Greenwood Cemetery in Brooklyn.

Episcopal Church Society Acquires Property.

The Monnohanit Club Inc. has sold to St. Paul's Episcopal Church society the house and land on the corner of Liberty street and Walnut Lane, which formerly belonged to the estate of the late Harriet Butler. This sale in no way affects what is known as the Monnohanit Barn property, which will continue to be owned and operated by the club.

We understand that in securing this property, which is really one of the oldest and most historic houses in the town, the Episcopal Society has in contemplation the erection of a hall on the west side of the property which will have seating capacity for at least 200 people. It will be fitted with a stage and be well adapted in every way for a parish house.

At a meeting of the trustees of Monnohanit Club, held Monday evening, it was voted to accept the offer made by the Episcopal society, and the president of the board, Thomas H. Giffin, was authorized to transfer the deed, in behalf of the corporation, to the new owners.

Mr. Eustis Resigns.

The Rev. Edward Lyman Eustis has resigned his position as rector of St. Paul's church in Nantucket, to take effect September 8th. Mr. Eustis has accepted a call to the Church of the Holy Comforter in Kenilworth, Illinois, but his removal to other fields of labor will not mean the severance of all ties with Nantucket, as he intends to still retain his summer home here.

Since coming to Nantucket in 1910 Mr. Eustis has worked faithfully and energetically in the field which opened for him, and the result of his labors is apparent not only in a united and thriving church, but in the community at large, for he has identified himself closely with numerous matters of public import and has readily given his best efforts in every cause which he thought was for Nantucket's betterment.

Mr. Eustis is a member of the school board and has done active work in that capacity during the last three years. He was one of the prime movers of the Nantucket Cottage Hospital project and is president of its board of trustees, having worked untiringly for the cause from the moment of its inception.

A host of friends will regret his removal from Nantucket at this time, and both the Rector and Mrs. Eustis will take with them the best wishes of not only the members of the Episcopal parish, but of the community in general.

Come To the Fair! St. Paul's, That Is!

The seventh annual Festival of St. Paul's Church will be held on Friday, August 9, from 10 until 5, on the Parish House grounds on Fair Street. Nantucketers and summer visitors are invited to come and bring the children, special features for them have been planned.

The latest attraction is a donkey named Piccolo, who will take children to ride throughout the day, in his little cart, decorated with all the gaiety of color and ribbons and flowers which the Greeks lavish upon their donkeys. Piccolo belongs to Sally Hoffman and is being loaned by her for the Fair and the delight of the young visitors.

A Merry-go-round will be set up on the church grounds and there will be grabs and cotton candy for all. While the children are being entertained, grown-ups may visit the Fair, where many booths will offer articles for sale. The food table, which is one of the most popular, will have cake, bread, candy, rolls, pies, and cookies, and has as its chairman Mrs. Seddon Legg assisted by Miss Ellen Ramsdell, Mrs. William Wayne, Mrs. Franklin Bartlett, Mrs. John Kittila, and Mrs. Josiah Barrett.

Throughout the year members of the Women's Auxiliary have been making various designs in aprons, and these will be sold from a reel erected in a corner of the grounds, and sold by Mrs. W. Ripley Nelson and Mrs. Hugh Miltimore.

There will be an exhibition and sale of art works by Nantucket artists, most of whom have been invited to offer their work to be exhibited and sold on commission. Chairman of this committee is Mrs. Rudolph Stanley-Brown, and she will be assisted by Mrs. Ann Beach Gustafson, Mrs. Kingsley Ervin, John Kolle, John Pancoast, Mrs. Ernest Gray Smith, John Sharp, Mrs. Robert Stark, Gerald Taber, Mrs. Natalie Gates, and Mrs. Margaret Fawcett Wilson. Any artist, who has not received an invitation to participate, may call Mrs. Stanley-Brown, CL 7-6243, for information.

There will be a snack bar in operation throughout the day, and a luncheon will be served at noon by Mrs. Wanda Glidden and her committee. Flowers and plants will be available, Christmas gifts, products made in Nantucket, and White Elephants. In the afternoon an auction will be held.

Additional members of the Nantucket Industries table not already printed are Miss Josephene Bender, Mrs. William Craig, Dick Williams, and Mrs. MacMillan Clements. Contributors to this table will be listed in next week's news.

From the proceeds of various former festivals improvements have been made to the church and parish house, and it is hoped the Fair on August 9 will make other changes possible. Mrs. J. Allen Backus is general chairman of the Festival.

Come to the Fair! St. Paul's, of Course!

Once a year, there's a merry-go-round in Nantucket, brought from the mainland and set up on St. Paul's Church grounds on Fair Street. The occasion is the seventh annual church fair, to be held on Friday, the ninth of August, from 10 a.m. to 5 p.m. All Nantucketers and summer visitors are welcome, and while the children are enjoying the carousel, donkey rides, ring toss, balloons, and cotton candy, the grown-ups may visit the bazaar.

Dozens of women under the leadership of Mrs. Allen Backus, who is general chairman of the Fair, have been working for months in preparation. Mrs. Rudolph Stanley-Brown is the art chairman, and work of numerous artists will be on exhibition and may be purchased. More than 100 plain and fancy hand-made aprons will be hung on a reel and sold by Mrs. W. Ripley Nelson and Mrs. Hugh Miltimore. There will be a chance to buy early for Christmas. Mrs. Richard V. Lewis and her large committee have arranged a charming display of gifts for all the family, including a Christmas dinner for the Birds.

Mrs. E. Kirk Haskell is in charge of the Flower Booth, and will sell flowers, flower arrangements in appropriate containers, vegetables, and garden gloves. She will be assisted by Mrs. Hal B. Armstrong, Jr., Mrs. Dorothy Caracciolo, Mrs. J. Winston Fowlkes, Mrs. E. Rayne Herzog, Mrs. Woodson P. Houghton, Mrs. Hugh Sanford, and Mrs. Eugene A. Yates.

All kinds of baked goods and candies will be sold by Mrs. Seddon Legg, Miss Ellen Ramsdell, and friends. Mrs. Paul Badger, a former active member of the Woman's Auxiliary, and now a resident of Greenwich, will be in charge of the gift and doll table. Island Industries, including jellies, jewelry, baskets, furniture, whale pins, and curtain pulls, silk screen articles, photographs of Nantucket and many others will be sold on consignment. Chairman of this booth is Mrs. Roy Sanguinetti.

The White Elephant table has as chairman Mrs. Richard Porter, and this year there will also be a rummage sale, and, as in occasional former years, an afternoon auction will be held. This has always been an exciting event, and donations are earnestly requested. What is trash to one person may often be treasure to another, and although many articles have already come in for the auction and the White Elephant table, this is a popular department, and many things can be sold.

Throughout the day, a snack bar will be in operation in the Little House in the garden, and at noon a Lobster Roll luncheon will be served at a nominal price by Mrs. Wanda Glidden and her committee.

Proceeds from the Fair will be used to continue renovation of the Parish House, and it is hoped all Nantucketers will visit the Fair.

St. Paul's Fair Huge Success.

The annual Festival sponsored by the Woman's Auxiliary of St. Paul's Church was held on the grounds surrounding the Church and the Parish House on Friday. From early morning until late in the afternoon the lawns were the scene of bustling, colorful activity.

Hundreds of children made the most of the merry-go-round, their eyes sparkling and their happy faces showing how much they were enjoying the unusual entertainment. Donkey-cart rides — a small brightly decorated donkey pulling a still more brightly decorated cart — attracted nearly as many. There were balloons, spun sugar, and numerous other things all guaranteed to please the youngsters while their elders visited the more practical half of the fair.

Tables of homemade cakes, bread, cookies and candy were quickly divested of their wares. Pretty pink-and-blue-painted stepladders displayed bouquets of flowers and plants from some of the island's most beautiful gardens. There were tables with Nantucket-made products, aprons and other needlework made during the winter by the ladies of the Auxiliary, jewelry, bird feeders with "Christmas for the birds," paintings, and numerous other items—nearly all of which were gone by mid-afternoon.

The annual auction was presided over at three o'clock by Henry B. Coleman, who "barked" his wares and sold everything from furniture to knick-knacks.

All in all, it was a huge success. Everyone had fun, and the committee, with Mrs. J. Allen Backus as chairman, went home knowing that they had again given everyone a good time as well as increasing the Auxiliary treasury by a goodly sum.

Church Festival Financial Success

St. Paul's Festival which drew a large turnout of people last Friday was termed by Mrs. J. Allen Backus, general chairman of the event, a financial success. Proceeds will be used for restoration and upkeep of church properties.

Booths of green and white awnings on the parish house lawn offered a variety of articles for sale to the fairgoers. A merry-go-round on the church lawn was occupied by the younger set throughout the day. Equally popular with the youngsters was a donkey drawn cart, both in Grecian decorations. An auction was held in the afternoon and at noontime luncheon was served to the fairgoers as well as a variety of foods at a snack bar.

Commending the assistance given by some 100 persons serving on various fair committees, Mrs. Backus expressed gratitude also for the articles donated and services rendered by many Island business firms.

St. Paul's Musical Service Outstanding Event.

One of the outstanding musical events of the Nantucket summer season took place last Sunday evening at St. Paul's Church in Nantucket when the Reverend Bradford Johnson conducted a service devoted to liturgical music, directed by organist and choirmaster, James F. Armstrong, ably assisted by his gifted wife, Sally C. Armstrong.

Mr. Armstrong, professor at Harvard University and assistant to the famed G. Wallace Woodworth there, is an organist and director of artistic stature and a thorough scholar of liturgical music. His program was constructed with a care for beauty, which was at all times predominant; his creation of an amateur choir that was a sensitive instrument of proportion and balance which sang with discipline and expressiveness, was an achievement of eminence.

His organ playing was distinguished. He played three early works, "Creator Alme, Siderum," of Peeters, Choral Prelude on "Palisades," of Sowerby, and the Frescobaldi "Elevation," with style and masterful registration. The wonderfully profound B Minor Prelude and Fugue, of J. S. Bach showed understanding for the contrapuntal texture and architectural structure, and the Prelude, Fugue, and Variations, of Franck, was very beautiful.

One can hardly imagine a more esthetically satisfying choice of anthems beginning with the Bach Chorale, "Grant Me True Courage, Lord," from Cantata No. 45, and continuing with 16th and 17th century anthems: the "Ave Maria," of Jacques Arcadelt, the celebrated "Lord, for Thy Mercies' Sake," Purcell's stunning "Glory and Worship Are Before Him," and the "Ecce Panis Angelorum," or "Now With Hands to God Uplifted," by Antonio Lotti (1667-1740). The first half of the choir section ended with the exquisite "Ave Verum Corpus" ("Mighty Spirit, All Transcending") of Mozart.

The a capella anthems were conducted by Mr. Armstrong, and those requiring accompaniment, the Purcell and the Mozart, by Sally Armstrong whose skill, feeling for style, and for tempo proved expert and authoritative.

The anthems from the Russian school were Bortniansky's "Lo, a Voice to Heaven Sounding," and Tchaikovsky's "O Thou from Whom All Blessings Come." The program closed with the haunting "Marosa," or Brother James Air.

Most remarkable in this memorable service (given to a congregation of capacity size) was the true atmosphere of liturgical music, the spirit of devotion, which prevailed through the entire evening with absolute singleness of purpose. No slightest deviation, no attempt at display marred its unity.

Much gratitude is owing Mr. Armstrong and his wife, for not only a beautiful evening, but also an example of standard, given generously with the same spirit of devotion which characterized their service.

N. A. S.

The Rev. Edward Lyman Eustis.

In referring to the removal of the Rev. Edward Lyman Eustis from the pastorate of St. Paul's Episcopal church at Nantucket to a new field of labor at Kenilworth, Ill., "The Living Church" says:

"The Church of the Holy Comforter, Kenilworth, Ill., has extended a call to the rectorship of the Rev. Edward L. Eustis, rector of St. Paul's Church, Nantucket, Mass. Mr. Eustis has accepted the election and will enter upon his rectorial duties on September 21st. It is a curious coincidence that all three rectors in the history of the parish have been called from eastern dioceses, the late incumbent, the Rev. E. Reginald Williams, now rector of St. Mark's parish, Milwaukee, coming from the diocese of New York seven years ago.

The Rev. Edward Lyman Eustis was born in Portland, Maine, and educated at Harvard College and the University of Colorado. After being ordained he studied at the Episcopal Theological School at Cambridge. His early ministry was spent in Colorado, where he was curate of St. John's Cathedral, secretary and registrar of the diocese, and a member of the Cathedral chapter. From there he went to Emmanuel Church, Denver, where, in a short rectorship of thirteen months, he presented fifty-three persons for confirmation, built a parish house, bought land, and started a mission Sunday school, which later developed into Ascension Church. He was also vice-president of the Sunday School Commission of the diocese.

From Colorado he was called to the rectorship of St. Peter's Church, Cambridge, Mass., numerically the largest of the six churches in that city. During his rectorship of four years a \$5,000 mortgage on the rectory was paid off, the church fabric very much improved, and over two hundred people, the majority of whom were of mature years, were presented for confirmation. During this time, Mr. Eustis promoted an advantageous arrangement whereby St. Bartholomew's Church became a mission for colored people, thereby benefitting the thousands of colored people of the city.

Mr. Eustis took a deep interest in the work of the Associated Charities, serving as chairman of the finance committee and also president of one of the conferences. Going to St. Paul's Church, Nantucket, Mass., for family reasons, Mr. Eustis has ministered to resident and summer people with marked success, and has developed a very harmonious and united parish, with strong support, which he leaves in splendid condition.

He is a member of the school board, having done unusually valuable work in that capacity for the past three years. He was one of the prime movers of the Nantucket Hospital project, is president of the Board of Trustees, and has worked untiringly for this worthy cause from the moment of its inception. It was largely through his efforts that a visiting nurse gives her services to the island. Mr. Eustis was a leader in all matters of social service in the community."

The New Rector of St. Paul's a Man of Wide Experience.

Archdeacon Charles L. Mallory, who is to be the new rector of St. Paul's church at Nantucket, expects to assume his new pastorate about May 1, and the parishioners of the church are looking forward with pleasant anticipation to his coming.

Mr. Mallory has had wide experience in the Episcopal church in the west and has received many honors in the diocese of Milwaukee, Wis., which culminated in his selection some time ago as archdeacon. He was born in Wisconsin, of New York and New England parentage, and is a graduate of the Nashotah Theological seminary, of which he has been a trustee for many years. His whole parochial ministry has been spent within the diocese of Milwaukee, and he has filled about every office in the gift of the diocese, save that of bishop.

He has been secretary of the annual council; secretary of the board of missions; secretary of the trustees of funds and property; secretary of the standing committee of the cathedral; dean of convocation; archdeacon of convocation and has represented the diocese in six successive conventions. He was presiding officer at the annual council which elected the present bishop of the diocese.

Archdeacon Mallory is one of the four honorary canons of the All Saints Cathedral, which he helped to establish, and besides being pastor of the cathedral congregation, he has been pastor of two other parishes in the diocese, which has grown and prospered under his administration.

A few years ago, Archdeacon and Mrs. Mallory spent two years in foreign travel, including one winter in Egypt.

Mrs. Fatleigh, a lady who did not belie her name, got thirsty during a social entertainment, and smilingly mentioned the fact to a group of young men standing near her chair. There was a rush to supply her want, and the young man who reached her first with a glass of water she complimented on his quickness.

"Oh, that's nothing," he replied lightly. "I am used to it. I got into many a circus and menagerie when I was a boy by carrying water to the elephant."

Sept. 13, 1913

Clinton T. Macy Ordained at Ceremonies Held in Boston.

Using the ancient and traditional Ordination Rites of the Church, the Bishop of Massachusetts, the Rt. Rev. Norman B. Nash yesterday (Friday) ordained Clinton Thomas Macy, son of Mr. and Mrs. Hiram W. Macy of Nantucket, to the Sacred Order of Deacons in an impressive service held at Trinity Church, Boston, at eleven o'clock.

Bishop Nash was assisted in the ceremonies by the Most Rev. Henry Knox Sherrill, Presiding Bishop of the Episcopal Church; the Rt. Rev. Lewis B. Whittemore, Bishop of Western Michigan; the Rt. Rev. Malcolm E. Peabody, Bishop of Central New York; and the clergy of Trinity Church. Music for the Service was furnished by the choir of the Episcopal Theological School under the direction of Dr. Francis Snow. The sermon was preached by the Very Rev. Charles L. Taylor, Jr., Dean of the Episcopal Theological School, and the Litanist was the Rev. Albert Chafe of Lynn, Mass.

Mr. Macy was presented to Bishop Nash for Ordination by the Rev. Bradford Johnson, Rector of St. Paul's Church in Nantucket, of which Mr. Macy has been a life-long member. The white stole which was placed upon him during the Ordination as a symbol of his new Office was presented to him by the Candle Light Guild of St. Paul's, Nantucket.

At the conclusion of the solemn ceremony, the hundreds of relatives and friends who attended the Service were received by the thirteen newly ordained men in the Library of the Church. Immediately following the reception, there was a luncheon for them and for the members of their immediate families.

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Mr. Macy was born in Nantucket and was educated in the local Schools. He attended Trinity College, Hartford, Conn., receiving his degree of Bachelor of Arts in 1948. He was a member of the Commons and Canterbury Clubs, the Ivy Board, Pi Gamma Mu, and was secretary of the Student Senate.

He entered the Episcopal Theological School in the same year and received his degree of Bachelor of Sacred Theology there on Thursday of this week. While a student at Cambridge, he was a member of the Diocesan Committee of Evangelism and for the last two years has been Student Minister of Grace Church in South Boston.

He is a veteran of World War II, serving with the combat infantry in France and Germany. He was decorated with the Bronze Star Medal.

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After a short vacation in Nantucket with his parents, Mr. Macy will take up new duties as Minister-in-charge of the Parish of St. Peter's Church in Salem, on July first.

Rev. Clinton T. Macy To Be Ordained To Priesthood.

On Saturday morning, December 15, at 10:30 o'clock, Rt. Rev. Norman B. Nash, Bishop of the Protestant Episcopal diocese of Massachusetts, will ordain the Rev. Clinton Thomas Macy to the priesthood in St. Paul's Church in Nantucket. This is the first time in the history of the Episcopal Church in Nantucket that a native son of Nantucket has been ordained in his home church.

The form, or order, of the Service of Ordination, which will be used on the occasion is that of the Episcopal Prayer Book and is consonant with the practice of the undivided Church of antiquity and is remarkably similar to the form used in the early third century.

The Bishop, the Rt. Rev. Norman B. Nash, will perform the actual ordination and will be assisted in the laying-on-of-hands, which constitutes a part of the ordination, by priests of the Episcopal Church in attendance and participating in the Service. They are the Rev. Bradford Johnson, Rector of St. Paul's, who will formally present Mr. Macy to the Bishop for ordination; the Rev. Daniel A. Bennett, Rector of St. John's Church, Sodus, New York, who will preach the Ordination Sermon which will begin the Service. The Rev. Mr. Bennett is well known on Nantucket since he was rector of St. Paul's from 1939 to 1943.

The Litany for Ordinations will be said by Mr. John Ashby, of Salem, who is presently attending the Episcopal Theological School and is a candidate for the ministry. He has assisted Mr. Macy in the latter's work as Minister-in-charge of St. Peter's Church in Salem.

Bishop Nash will be the celebrant in the Holy Communion Service, which constitutes an important part of the Service itself. He will be assisted here by the Rev. Billert A. Williams, Rector of the Episcopal Parish on Martha's Vineyard, who will read the Epistle. The Rev. Dr. William E. Gardner, of Nantucket, former Assistant Rector of Trinity Church, Boston, will read the Gospel.

The congregation will be led in the music for the occasion by the choir of St. Paul's, with Mrs. Wesley A. Fordyce, organist and choirmaster, directing.

Among those attending will be parishioners of St. Peter's Church, Salem, of which parish the Rev. Mr. Macy will be rector following his ordination, he now being Minister-in-charge.

* * * * *

The Rev. Clinton Thomas Macy is the son of Hiram Wade Macy and Maud Conant Macy, of Nantucket, and received his early education in the Nantucket schools, graduating from Nantucket High School with the class of 1935. He is a graduate of Trinity College, Hartford, Conn., and of the Episcopal Theological School, Cambridge, Mass., from which he received the degree of Bachelor of Sacred Theology. His education was interrupted during World War II, during which he served with the 353rd Regiment of the 89th Infantry Division and saw combat duty in the European Theatre. He was discharged in the grade of Technical Sergeant and was awarded the Combat Infantryman's Badge and decorated with the Bronze Star.

During his student years at the Episcopal Theological School he was student minister of Grace Church, South Boston, and served on the diocesan committee on evangelism. He was ordained to the diaconate on June 8, 1951, in Trinity Church, Boston, by Bishop Nash, and in the following month began his work at St. Peter's Church in Salem.

He is a direct descendant of Thomas Macy, the first white settler on Nantucket, and is also descended from John Howland and Elizabeth Tilley, of the "Mayflower" and from the colonial governor, Thomas Mayhew.

DECEMBER 8, 1951

Bishop Nash Ordains Rev. Clinton Macy In Colorful Ceremony At St. Paul's

Saturday morning's solemn ordination of the Rev. Clinton Thomas Macy to the priesthood of the Protestant Episcopal Church presented a picture of medieval pageantry not often seen in Nantucket.

The 400-year-old service opened with a procession from the side entrance of the main body of St. Paul's Episcopal Church down the center aisle to the altar.

The procession was led by Crucifer Stewart Mooney and the Right Reverend Bishop Norman B. Nash of the Massachusetts Diocese of the Protestant Episcopal Church who ordained Mr. Macy, priestly candidate. The Bishop was clad in ancient ecclesiastical robes and Mr. Macy wore a white stole, clasped deacon-wise over his left shoulder and fastened at the right hip.

The three priests assisting Bishop Nash wore white vestments traditional symbol of the joyous occasion. The assisting priests were the Rev. Bradford Johnson, rector of St. Paul's Episcopal Church, the Rev. Daniel A. Bennett, former rector of St. Paul's and now of St. John's Church, Sodus, N. Y., and Dr. William E. Gardner of Nantucket. The procession included John Ashby, student candidate, attending the Episcopal Theological Seminary, Cambridge, who read the Litany for the ordination ceremony, and the choir.

Bishop Nash chanted the traditional "Veni Creator Spiritus" with the choir and congregation responding. Throughout the service, special ordination music was sung by the choir under the direction of Mrs. Wesley Fordyce, organist and choirmaster.

The high moment of the liturgical service occurred when Bishop Nash invested the candidate with the authority of the priesthood. During the "laying-on of hands" the candidate's stole was replaced evenly over his shoulders indicat-

ing his elevation to the priesthood.

Bishop Nash also officiated at the celebration of Holy Communion. He was assisted by Mr. Johnson and Dr. Gardner.

Mr. Macy, the son of Mr. and Mrs. Hiram W. Macy, is a graduate of the Nantucket Schools and also of Trinity College, Hartford, Conn. and the Episcopal Seminary. He is now serving as rector of St. Peter's Church in Salem.

On Friday night, Bishop Nash confirmed a class of eight entering as new members of St. Paul's Church. They were Miss Ada Sheppard, Mrs. Jose Reyes, the Misses Maybelle Petumenos, Ramona Glidden, Anne Gillespie, and Jane Gaspie, John McGrady, and Keith Conant.

A reception followed the confirmation service attended by approximately 100 persons and held at the Parish House on Main Street. Friends of the Bishop, family and friends of Mr. Macy and other guests were served a quahog chowder supper.

Dec. 21, 1951

June 9, 1951

St. Paul's Summer Festival Declared Big Success.

The Summer Festival of St. Paul's Episcopal Church was held this year on August ninth at the Harbor House grounds. Once again the Town Crier walked the streets of Nantucket shouting, "Come to the fair!" And, once again, the people came in droves. A varied and colorful assortment of booths met the visitor's eye as he entered the "Big Top."

At the South end of the tent, Mrs. Rayne Herzog had set up one of the most beautiful counters seen at the Fair in recent years, the Nantucket Handicrafts and Gift Table. Early Christmas shoppers found this table most convenient. The array included hand worked copper goods by Alexander Smith, jewelry made of shells by Frances Page, Wallace Long's mirrors, baskets by the Nantucket Weavers, some intriguing plastic work done by Harry Gordon, and, of course, the famous baskets made by José F. Reyes.

Moving up the tent, the next table we came to was an Attic Table presided over by Mrs. Julian Harris. Here were displayed white elephants of all types, old and new. Across the way were hung paintings done by such well known artists as Ruth Haviland Sutton, John Sharp, Doris and Dick Beer, and many others, some familiar and some new to the Island. With this display were four of Marguerite Sutherland's beautiful, modernistic wood carvings.

Miss Bertha Eckert's Indian-Wear Table was the next one down the tent on this side. All of the goods on display were hand made at the Good Shepherd Mission, For Defiance, Arizona, which is an Episcopal mission for the Navajo Indians.

Moving once more across the tent the visitor gazed suddenly upon a display that was sure to make his mouth water. Cakes, pies, cookies, candies, of all manner and description, and even a turkey were on sale at this, the Food and Candy Table run by Mrs. Sedden W. Legg. Obviously there was always a crowd around this counter.

Continuing down the tent we came next to the Garden Table of Mrs. Benjamin H. Ticknor, here the garden enthusiast could find flowers of all kinds and the utensils essential to growing them. All of the most beautiful flowers found on Nantucket were on the counters, and they made a lovely sight for the potential buyer.

Next on our journey along the tent was the old, familiar, and very popular Grab Bag which was being cared for by Mrs. Paul Badger. As in all grab bags, anything and everything but the kitchen sink was in it, and the young folks wasted no time diving in.

Across the tent were three smaller, but no less interesting, booths. One was Mrs. Jack Grout's Book Counter, a veritable library of books both old and new. Another was a Photography Booth, and the third was Mrs. Wanda Glidden's Fortune Telling Booth.

If you weren't hungry by this time you should have been, so the next booths along the line were there to fill the need. Mr. Taylor had his very familiar white truck right there in his Refreshment Booth to sell ice cream to the hungry shoppers. Allen Backus and Mike Todd had a Clam Bar set up across the tent for all those who

have a craving for crustaceans. Last, but definitely not least, in the "Big Top" was the Snack Bar run by Mrs. Allen Backus. Soft drinks, hot dogs, hamburgers, coffee, and many other foods could be bought at this counter.

Outside the tent was the old auction block where the annual auction, with Henry Coleman as auctioneer, took place. It was, of course, one of the high spots of the day and all sorts of goods were sold to the highest bidder.

The only people I have mentioned in this article are those who headed the booths, but there were others who deserve thanks. All the people who worked in the booths and all those who worked, so to speak, "behind the scenes" get a vote of thanks for all they did to make the Fair a success. The officers of the Fair, cochairmen Mrs. Allen Backus and Mrs. W. Ripley Nelson, and treasurer Mrs. Lewis B. Jelleme and her assistant Mrs. Lawrence W. Sanders, all deserve credit for the marvelous way in which the Fair was handled. Everyone enjoyed it, and it was a big success!

—N. O.

Aug. 15, 1952

"Come to the Fair."

A last call has been sounded to "Come to the Fair", all day Saturday, the eighth, on the Harbor House grounds, arranged by the men and women of St. Paul's Church. You may come and spend the day, as a snack bar, clam bar, ice cream bar, and strawberry shortcake bar will be ready throughout the day. An outdoor dining room with tables and gay umbrellas has been arranged. Children's fun has been featured and rides on a fire truck, pony rides, grabs and balloons are a few of the attractions.

On sale will be home made food and candy, paintings by Nantucket artists, gifts of all kinds to aid the early Christmas shopper, flowers and plants, white elephants, Nantucket handicrafts, and you may have your photo taken as an old-fashioned bathing beauty.

Throughout the day Dick Gifford dressed as old fashioned Town Crier will lead the way to the Fair.

An Indian booth in charge of Miss Bertha Eckert will feature beautiful silver and turquoise jewelry from the Navajos, dolls dressed by Navajo women in ceremonial and everyday costumes, and small skunks carved from bark of the Missouri River cottonwood trees by Frederick Medicine Crow. The members of this committee are Mrs. Lewis M. Elphinstone, Miss Peggy Little, Mrs. Walter Schaaf, Mrs. George H. Share, Miss Margot Smith, Miss Hallie Stevens, and Mrs. Carret Woodward.

The men's committee with Robert Dickie as chairman has been very active, as the erection of the tent, booths, and electrical installation has been done by them. Members of this men's committee are Paul Badger, Howard Chase, Douglas Cole, Jr., Paul Frye, Dick Gifford, Don Gifford, Harrison Gorman, Jack Grout, Alex Humphrey, Seddon Legg, Jr., and Sr., Robert Page, Robert Ritchie, Fritz Stark,

Roy Sanguinetti, Charles Swain, Jules Thebaud, Robert Waine, William Whitecomb, William Willcox. Members of the junior committee not already announced are Paul Barrett, Kenny Blackshaw, David Gillespie, Bruce Hewitt, Kent Hewitt, William Johnson, Walter Knott, Norman Olsen, Jr., David Reichenberg, and Lanny Willcox.

Mrs. Seddon Legg is chairman of the Food and Candy Committee, and working with her are Mrs. Franklin Bartlett, Mrs. Leendert Block, Mrs. John H. Kittila, Mrs. Hiram Macy, Mrs. Nicholas Norton, Miss Ellen Ramsdell, Mrs. Cyril Ross, Mrs. William Waine, Mrs. O. D. Wescott, Mrs. Ruth Norton, Mrs. Albert Read, Mrs. Josiah Barrett, Mrs. Byron Mooney, and Mrs. Preston Swain.

The Gifts Table will have as co-chairmen, Mrs. Rayne McC. Herzog, Mrs. J. G. Halsey, Mrs. John Lucas and Mrs. Ford Wallick. They will be assisted by Mrs. Hal B. Armstrong, Mrs. Jack Donyngton, Mrs. Lawrence Miller, Mrs. Robert Stark, Mrs. Herman Riddell, Miss Eugenie Hess, Mrs. Woodson P. Houghton, Mrs. George E. Schenck, Mrs. John Macrae, Mrs. James E. Hutton, Mrs. Hamilton Heard, Mrs. Erwin Hiltz, Mrs. George R. Littlehales and Mrs. R. Alastair McCloud.

Mrs. George Folger, assisted by Mrs. Henry B. Coleman and Mrs. Allen Backus, will dispense home-made strawberry shortcake. Among the attractions for children which are being planned by Mrs. Henry Terry will be pony rides, balloons, pinwheels, grabs for boys and girls, and a real fire truck that will take 20 children at a time on a thrilling ride through the streets.

Nantucket Industries will be represented by Ruth Haviland Sutton's place mats, maps, cards, etc., plastic key chains made by Harry Gordon, Wallace Long's mirrors, Frances Page's jewelry, lightship baskets made by Jose Reyes, Old Spouter pottery by Walter Karr, Sea Mobiles made by Phyllis Ritchie, Clint Orpin's sailorboys, Georgie Putney's ceramics, Doris Burgess' restored old tole ware and Jack Shaw's plastic paper weights. At this table and the gift table, one may find the answer to all Christmas gift problems.

Other committee members are Snack Bar, Mrs. Franklin Folger Webster, chairman, and Elizabeth Menges, assistant chairman, aided by Mrs. Harrison Gorman, Mrs. Butler Folger, Mrs. Richard Porter, Mrs. Wanda Glidden, Mrs. Allen Backus, Judy Sims, Gwendolyn Butler, Nancy Tuttle, Susan Saunders, Susan Harris, Elaine Schenck, Sallie Willauer, Margaret Bond, Betsy Bruning, John Webster, David Walker, Norman Olsen, Jr., and William Mather.

Assisting Mrs. Paul Badger at the flower and plant booth will be Mrs. A. Wilson Kimball, Mrs. Eugene Yates, Mrs. Benjamin Ticknor, Mrs. John Kitchen, Mrs. Henry G. Warland, Mrs. Winthrop L. Carter, Mrs. Frank Baldwin, Mrs. Philip B. Heywood, Mrs. Walter Boyd, Mr. John L. Kolle, Mrs. William A. Hayden, Jr., Mrs. Alvin Dodd.

Mrs. John Grout is collecting new and second hand books which will be on sale, and assisting her are Mrs. Howard V. Widdoes, Mrs. Christian H. Hecker, Mrs. L. C. Wheeler, Mrs. A. E. Marshall, and Mrs. Clifford Dunn.

St. Paul's Church School Aids Navajo Indian Children.

A special offering to be collected this Sunday, December 7th, at the regular session of St. Paul's Church School will be a feature of the school's observance of the Christmas season.

Each child in the church school will bring a gift of a small toy, plus whatever articles of clean, used, or outgrown clothing are available. The toys and clothing collected on Sunday will be shipped to the Navajo Indian Mission at Ft. Defiance, Arizona, for distribution at Christmas to the orphaned and destitute Indian children who are cared for there.

A longtime resident of Nantucket, Miss Bertha Eckert, is at present living and working at the Ft. Defiance Navajo Mission, which is operated by the Protestant Episcopal Church. In response to an inquiry from the staff of St. Paul's Church School, Miss Eckert has written very graphically of the needs of the Indian children in her charge.

The Ft. Defiance Mission serves a mountain area where the remnants of the once powerful Navajo Indian Nation live under very difficult conditions and in great poverty. At this high altitude, the winter climate is especially severe, and any type of warm children's clothing, scarves, caps, stockings, overshoes or rubber of boots will find grateful use.

The orphan children living at the mission range in age from two to six. However, older children, up to the teen-age level also come to the mission for instruction and guidance, so that warm clothing and footwear in larger sizes is also acceptable and very welcome.

At the Christmas Pageant to be held by St. Paul's Church School at four o'clock on the afternoon of Christmas Day, there will be no regular offering as such. Instead, the fact will be stressed that the special offering of toys and clothing made this Sunday, December 7th, has served as the Christmas Offering for children of St. Paul's. Thus, through their own generosity in giving, the true meaning of the Gift of the Christ Child will be brought home to both children and adults of the local parish.

As an additional feature of the project, colored slides of the Ft. Defiance Mission, its people and its work will be shown during the regular session of St. Paul's Church School this Sunday, December 7th.

Dec. 6, 1952

83

SAINT PAUL'S PARISH HOUSE
-69 Main Street-

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This building was erected in 1834 by Frederick Mitchell, whaling merchant and one-time president of the Pacific National Bank; it is therefore one of the oldest brick buildings on Nantucket Island.

Later it became the home of W. S. French - he, in partnership with Benjamin Coffin built the brick warehouse on Washington Street which is now American Legion Hall.

Miss Caroline French of Boston spent many summers in this house; in 1902 she gave the present church building as a memorial to her father, Jonathan French, "an old time merchant of Boston".

Miss French died in 1914 in her eighty-first year. She had evidently taken well to heart the Prayer Book rubric on page 320 for her Will made the Episcopal Diocese of Massachusetts a principal legatee. Among other provisions it directed that her former summer home be operated, by the Diocese, as a vacation house for the clergy of her church. The establishment was to be known as "Churchhaven" and the south-west corner second-floor room as "The Bishops' Room" - it contained a favorite picture of her friend and bishop - the late William Lawrence - and her wish was that it be reserved for members of the episcopate. Bishop Babcock first occupied it in 1916.

With the passage of time fewer and fewer of the clergy availed themselves of Churchhaven - there were various reasons, among them the existence of "Rest House" at Swansea which was not only of earlier foundation but also rather more accessible to the clergy. While Nantucketers could not un-

derstand anyone's not preferring Nantucket to the mainland, the parish has reason to be grateful for this surprising lack of discrimination since it eventually became apparent that the original purpose of the donor was no longer justified. Thus, in 1947, with the approval of the Probate Court, the Diocese turned Churchhaven over to St. Paul's Church in Nantucket for use as a Parish House. While title still rests with the Diocese the Parish is entirely responsible for maintenance and use.

In the three years of its possession the Parish has worked steadily toward refurnishing and refinishing the building to make it better suited for its present purpose - but at the same time preserving the original charm and graciousness of one of Nantucket's fine old buildings. It has already entirely justified the vision of those who were responsible for the present arrangement (among them the then Rector, The Rev. Richard A. Strong) and it is used, not only by parish groups but also by various community organizations. It is not without considerable expense of operation and maintenance but if both winter and summer parishioners continue to support the church on the island with their past interest and generosity the days to come will see its usefulness considerably increased. One feels certain that the Parish's benefactor - Caroline French - heartily approves of these changes which have resulted in 69 Main Street's becoming a widely appreciated memorial to her interest and generosity.

(The Parish Historian)

G. B. G.

COFFEE PARTY.

The Coffee Party, for the benefit of St. Paul's Church, held at the Skating Rink, Wednesday evening, was an unqualified success. The very large attendance was unexpected, but that is the gain for the "little church around the corner" on Fair street, the treasury of which will be largely increased as the result of this party. Mrs. Follen Cabot and sons were the prime movers in the affair, and through their efforts is largely due the success which resulted.

It is seldom the spacious skating rink is graced by so large and pretty a party as assembled Wednesday evening. The scene was brim full of life and good will, and the young people joined with the snap of healthfulness in the waltzes, schottisches, etc., the Sextette Band furnishing excellent music during the evening for the party.

At the tables at the west section of the rink were dispensed coffee, cakes, ices, and candies in boxes made especially for the occasion by Mrs. Yardley. Mrs. Cabot presided at the coffee table, Mrs. Williams at the flower table, Mrs. Yardley and Mrs. Griffith at the cake table, and the candy was dispensed by Mrs. Harris, the Misses Harris and Miss Yardley.

The patronesses were: Mrs. Edward P. Little, Mrs. William H. Harris, Mrs. H. S. Griffith, Mrs. Harold Williams, Mrs. Follen Cabot, Mrs. H. A. Yardley, Mrs. George P. Allen.

The ushers were: Mr. T. H. Yardley, Mr. Hugh Tallant, Mr. D. H. S. Tappan, Mr. Follen Cabot, jr., Mr. O. I. Taft, Mr. W. C. Cabot, 2d.

Scenset was well represented, among those present being the following persons, who took advantage of the special train: Mrs. Atterbury, Miss Atterbury, Miss Tillinghast, Miss Farquhar, Miss Aldrich, Miss Hardy, Miss Chittenden, Miss Coffin, Miss Julia Conner, Miss Richardson, Miss Cartwright, Miss Frances Wood, Mrs. Wood, Miss Castle, Mr. Fox, Mr. Conner, Mr. Smith, Mr. Hampton, Mr. H. Baker, Mr. Cary, Mr. Hills, Mr. Cullen Brown, Mr. Atterbury, Mr. Wrecks, Mr. Sawyer.

Among those present were Mr. and Mrs. W. H. C. Lawrence, Mr. and Mrs. John B. Folger, Dr. and Mrs. Harold Williams, Dr. and Mrs. Benjamin Sharp, Rev. and Mrs. E. P. Little, Mrs. Grimshaw, Rev. A. W. Little, Miss Carrie Little, Mr. and Mrs. Ward, Mrs. Turner and son, Mrs. Boyer and son, Miss Nellie Adams, Miss Gray, Miss Ida Brightie, Miss Mamie Dickinson, Misses Nellie and Maud Baker, Miss Florence Merriam, Mr. and Mrs. R. Cross, Rev. Mr. Holbrook, Mrs. George H. Mackey, Mr. and Mrs. W. A. Spinney, Mrs. Sidney Chase, Miss Alice Chase, Miss Mamie Worth, Mr. Thomas White, Mr. Horace Starbuck, Miss Clara Starbuck, Miss Emma Lunt, Miss Libbie Marchant, Mr. R. M. Allen, Miss Mary E. Crosby, Miss Helen Locke, Mr. Charles Freeborn, Follen Cabot, jr., W. C. Cabot, 2d, Miss Gehart, Miss Hooper, Mr. and Mrs. W. A. Spinney, Mrs. Tallant, Mr. Hugh Tallant, Miss White, Mrs. Dickinson, Miss Tilden, Mrs. Reese, Mr. I. Hills, Mr. Palmer, Mr. Harold Griffiths, Mr. Moses Beach, Mr. Ed. Gardner, Mrs. Dr. Anderson.

Aug. 4, 1888

MEMORIAL WINDOW.—Mrs. Charles E. Coffin has sent to the St. Paul's Church of this place a highly illuminated, triple glass memorial window, which will be placed over the chancel window of the church. It is in memory of her mother, Mrs. Mary C. Ewer.

Nov. 13, 1878

For the Inquirer and Mirror.

Bishop Paddock in St. Paul's Church.

Deeply impressive and profitable religious services were conducted in St. Paul's (Episcopal) Church on Sunday morning and evening last, July 12th. Full congregations were in attendance. It was an occasion to be remembered by all, particularly by the parishioners present, to whom the beautiful service of the Episcopal Church, read so fervently by Rev. Mr. Gifford, of Woods Hole, was a spiritual refreshment.

Right Rev. Benjamin H. Paddock, Bishop of the Diocese of Massachusetts, preached the sermon. Text, Hosea, — v. I attempt no abstract of the discourse. It was replete with evidences of calm Christian experience—the utterances of a man above his bishopric, and in near communion with the deep things of God, apart from externals. His language was pure and convincing. The sweet, fragrant picture of Lebanon's glorious cedars fed by the dews of Heaven, so silent, yet so needful to the gnarled roots; the apt comparison between the dews and the unseen, yet no less potent influences of a consistent Christian example; the allusion to boxes of precious ointment, and the simile of human lives giving out the odors of peaceful living; the force and symmetry of his arguments; all declared the true worship of God to be a duty, and the certain growth of our spiritual being, if properly nourished, a prophecy yet to be fulfilled. After the sermon, the sacrament of the Lord's Supper was celebrated in the simple and devotional manner of the Book of Common Prayer.

"Suffer little children to come unto me." The Bishop comprehends the meaning of that text, for his very interesting remarks to the pupils of the Sunday School, in the afternoon, riveted their attention, and awakened a desire to answer his questions. The regard for the work of the faithful teachers in charge, expressed so sympathetically, will be treasured by us who heard him.

In the evening the very solemn rite of Confirmation was administered to one young lady of the Church. The Bishop's address, without notes, touched all the fundamental points at issue with the question: "What mean ye by this service?" It was noble in conception, brave in its declaration of Scriptural truth, manly and charitable in spirit. Bishop Paddock is a man of fine personal presence, winning in manner. All he says comes evidently from his heart. St. Paul's Church received much encouragement and benefit from his timely visitation. While here on a brief sojourn, the Bishop and Rev. Mr. Gifford were the guests of Mr. and Mrs. C. H. Starbuck. Since the resignation of the late Rector, this Church has been indebted to Rev. Prof. Yardley, who, although a summer visitor to our island, has kindly officiated.

A. E. J.

Nantucket, July 14th, 1874.

DEDICATION SERVICES.

The Dedication Festival services at St. Paul's Episcopal Church on Tuesday were in celebration of the thirty-eighth year of the church's consecration. At the morning service at 10 A. M., Rev. E. P. Little read the original letter of consecration by Bishop Eastburn, and referred to it in appropriate remarks. The musical portion of the services were exceedingly well rendered.

In the afternoon Mr. and Mrs. Little held a pleasant reception at their house. There was a choral service with sermon in the evening. Mr. Little preached from: "This is none other than the House of God, and this is the gate of Heaven."

In his sermon Mr. Little urged the importance of having the church always open as a place of private prayer; and spoke of its position through the sacrament of the Holy Communion, as the centre of Christian life. The earthly church, he added, was patterned after the heavenly.

July 28, 1888

EPISCOPAL CHURCH.

The services at the Episcopal Church were fine. They began with the Christmas hymn, "Hark, what mean those Holy Voices," the two first lines sung as a solo, the Sabbath school joining in the chorus. Then followed the usual interesting opening service, consisting of chants, psalms and prayers; also, the anthem, "Glory be to God on High," together with the usual Christmas chant, "My Soul doth Magnify the Lord." The entire school sang in a lively manner the pretty little carol, "Bright, Bright, in Silver Light." Next came the regular Christmas address by the rector, Rev. Levi Boyer; following this the carol "Christmas Chimes." After the closing prayers there were recitations by some of the school children, as follows: Misses Aggie Gardner, Nellie Orpins, Mamie Eldridge, Emma Harps, Rebecca Thomas, Miriam Sandsbury and Flora Orpins. Stella Robinson read a Christmas piece in a very distinct and pleasing manner. A carol, "The Star of the East," was sung by Miss Andromena and Master Roy Barreau, which did them great credit. The exercises closed with the piece, "Hang up the Baby's Stocking," sung by Master Willie Raymond with great expression and distinctness. The church, although not very elaborately trimmed, looked pretty with wreaths, arches, stars of green, together with bright autumn leaves. The tree added much to the beauty of Christmas-tide, it being the chief attraction of the evening. The entertainment ended with many gifts for the happy children, together with their share of apples, cake and candy. Old people as well as young seemed pleased with their gifts and the evening's programme, and went home in the best of spirits.

1879

REGULAR MEETINGS.—The Ladies sewing circle of St. Paul's Parish, have commenced their weekly meetings for the winter season, the first having been held last week, at the residence of Mr. Charles H. Allen, on Academy Hill. These meetings are a source of pleasure during the winter, and the result is a source of profit during the summer. At the first meeting it was suggested that the circle meet at the houses of the members, in alphabetical order. Brother A., having started at the head of his column, of course the busy B's will follow, then it remains to C. what the rest will do. When the alphabet has exhausted itself, the A's have it again. Making fancy articles, readings, recitations, music and parlor plays, constitute the evening pleasures.

1878

At St. Ignatius' Protestant Episcopal Church, New York, on Sunday last, Rev. Dr. Ewer presented historical arguments in proof of the co-existence of High and Low Church views in the Church.

St. Paul's Church Festival To Be Held on August 4th.

This year, on Saturday the fourth of August, the Women's Auxiliary, under the direction of Mrs. Gaius Halsey, Mrs. A. Wilson Kimball, and Mrs. J. Allen Backus, is planning a very gala affair in the form of a festival. During the past few summers, a simple fair has been held on the lawn by the Church; but with the generosity of Mr. Lawrence Miller, who has offered the use of the Harbour House lawn on the east side of South Beach Street, a much more extensive program has been launched and plans are already in a more formative stage. Although it may seem quite previous to herald this event in April, a letter requesting patronage, in conjunction with this program, is about to be mailed. Miss Ruth Haviland Sutton has contributed an exquisite two page drawing of the chancel of St. Paul's Church which will serve as a setting for the names of the patrons and patronesses in the program.

Mrs. George W. Jones will be in charge of admission—the gate prize being a television set. The programs, which are under the direction of Mrs. Ripley Nelson, will also be numbered and the 'Lucky Number Program' will bring a deep freeze. Assisting her are Mrs. Sallie Gale Harris in charge of advertising, Mrs. Jack Grout who is obtaining autographs for the sketches of familiar Nantucket scenes, and Mrs. Richard J. Porter who is compiling a list of guest houses for the advertising benefit of their hostesses and general information for the public.

Mr. Henry B. Coleman, in his own inimitable way, will conduct an antique auction during the early part of the afternoon. Our friends are already hunting in their cellars and grandmothers' attics, so we expect that all types of relics and heirlooms will be resurrected for auction. Mr. W. Ripley Nelson has offered to transport and arrange storage of any articles, between now and August 4th.

Mr. Robert Waine has wholeheartedly offered all carting to and from festival grounds and the erecting of the various booths which have been loaned by the Siasconset Casino. He will have, as volunteers, an energetic group of men who can wield a hammer.

Messrs. Harry Gordon and J. Allen Backus are planning to conduct motor boat rides around the Harbor.

Mrs. John F. McGrady will conduct pony rides for children, and we hope there will be several other carnival features.

Mrs. James H. Coghill and Mrs. Oliver D. Wescott have consented to take charge of the food booth. The same may be said of Mrs. John A. Baldwin who will be chairman of the candy booth, and Mrs. Ernest H. Menges who will have the over-all chairmanship of the snack bars. Mrs. Rayne Herzog will have at her booth a variety of attractive and useful gifts. Many of these articles were made here during the winter under the supervision of Mrs. Harry A. Larrabee, and others have been secured by friends from various parts of the country.



A VIEW OF ST PAUL'S CHURCH FESTIVAL.

The auction is in the progress in the foreground, with the ferris wheel silhouetted against the sky. The wheel was unoccupied at the time that the picture was taken, while the operators were eating, one of the few times during the festivities that the popular attraction was at rest. Not shown are the large tent housing the various booth and games, and the "whip," a ride which was popular with the younger children.

Miss Bertha M. Eckert is again expecting a shipment of Navajo handicraft which will be on sale, and Mrs. Backus is importing a large number of Canadian hand-hooked rugs which are most suitable for use in Nantucket cottages. Miss Molly Stark and Mrs. Allister McClaud are planning a Sidewalk Art Show at which many members of our Nantucket Art Colony will exhibit their works. Mrs. Lewis S. Greenleaf and her son will be in charge of side shows and freaks.

Nantucket gardens being at their best during the beginning of August, a wide variety of flowers will be offered for sale along with many types of gardening.

Mrs. Roy E. Sanguinetti, assisted by Mrs. Lewis B. Jelleme and Miss Lorinda Mack, is in charge of publicity and posters which, it is hoped, will help you bear in mind and accordingly plan for this Festival of Fun and Frolic.

Lucile Sanguinetti,
Chairman.

Apr. 14, 1951

Church Festival Will Not Have Door or Program Prizes.

Editors of *The Inquirer and Mirror*:

I appreciate the publicity you gave to plans for St. Paul's Church Festival in your issues of April 14th. I am asking another favor—that you give the same prominence, if possible, to the following:

As the result of the protest of parishioners and a more careful examination of the whole question, the Women's Auxiliary of St. Paul's Church announces a revision in the plans for the August 4th Summer Festival. The recent disclosures of corruption in government caused by the far-reaching influences of gambling interests leads to the conclusion that any even mild encouragement and sanction of the gambling spirit is detrimental to the interests of all people.

While there is a division of opinion on whether or not "Program Prizes," and, particularly, "Door Prizes" constitute gambling there is legal opinion that they violate Massachusetts' law forbidding such enterprises. This is a secondary consideration, however; the primary question being that if any considerable doubt exists that such practices conflict with Christian and Church principles this organization, regardless of the sentiments of individual members, will not use such methods in raising money for the church's support.

The Auxiliary therefore announces the abandonment of its plans to have a Door Prize and a Program Prize at the August Festival. Other plans to make this a gala event are unchanged.

Thanks very much for your cooperation on this and other matters.

Sincerely,
Bradford Johnson.

Apr. 28, 1951

St. Paul's Church Festival to Be Held August 3rd and 4th.

All sails are set and final preparations are being made for this gala event, in the form of an old-fashioned country festival, to be held from 6 p. m. to 12 midnight, Friday, August 3, and on Saturday, August 4, from 10 a. m. until 12 midnight, at the Harbor House field, South Beach street. Assisting the general chairmen, Mrs. J. G. Halsey, Mrs. A. Wilson Kimball, and Mrs. J. Allen Backus, are Miss Lucille Ralston, Secretary; Mrs. George W. Jones, Treasurer; Robert W. Waine, construction supervisor of the grounds; and a large committee in charge of the many tables and booths.

The carnival features will be a merry-go-round and ferris wheel; side shows and games of skill directed by Mr. Clement Penrose; motor boat rides around the harbor conducted by Mr. Harry Gordon and Mr. J. Allen Backus; and photography in amusing settings by Mrs. William E. Schoentzeler (Dorothy Webster). As a special attraction, a seventeen-inch screen Motorola television set will be awarded in a contest, the winner's name to be announced at 4:30 p. m. on Saturday. At 3 p. m. on Saturday, Mr. Henry B. Coleman, assisted by Mr. W. Ripley Nelson, will conduct an auction of antiques. Here will be your chance to witness a typical country-style auction and bargain for some of the rapidly vanishing relics of old Nantucket. A few of the prize finds for the collector include Windsor chairs, a stenciled Hitchcock bench, old clocks, a chair belonging to Sarah Bernhardt, print of Town of Sherburne, Victorian horsehair mahogany love seat, Currier & Ives original prints, etc., plus a few articles of resale value such as an electric blanket and a silver fox scarf.

Mrs. Lawrence Miller expects to do a rushing business at her candy table where an especially nice assortment of homemade candies, fudge, and general confections may be purchased. At her attic treasures table, Mrs. Julian H. Harris and her committee will have all manner of rummage and white elephants—from heirloom lace to the latest novels.

Mrs. Paul B. Cassaday will be in charge of the "lobster trap" with barrels containing grabs of toys and trinkets for children of all ages. A bevy of gaily-colored balloons will also be offered at this popular booth. At the clam bar, Mr. Robert W. Stark and his group of speedy shuckers will serve iced cherrystones and little-necks on the half shell with lemon and a piquant cocktail sauce.

The food table, manned by Mrs. James H. Coghill and her helpers, will be laden with delicious homemade cakes, pastries, salads, preserves, and as a specialty "real old-fashioned" Nantucket quahog chowder. Most of the recipes used in the preparation of this food will have been taken from the yellowed pages of many a Nantucket family's treasured cook book. This table will also abound in baskets of fresh lettuce, beets, carrots, onions, and early

corn from the local farms. Mrs. Ernest H. Menges and her "cooks" will have just about every kind of delicious sandwich, hot dogs, soda pop, ice cream, popcorn, and general refreshments, so that you may come, stay for lunch, and be on deck for the auction.

Miss Bertha Eckert will have an unusual collection of Navajo and Cheyenne Indian handcraft including the currently popular beaded contour and silver linked belts, rugs, and jewelry. Presiding over the flower table will be Mrs. Walter W. Boyd and Mrs. Eugene A. Yates. This promises to be a gardener's dream and will lend an air of pageantry to the occasion. There will be all types of plants and flowers from Nantucket gardens and garden equipment. An assortment of perennial herbs and plants will be flown by air express from the Bishop's Garden at the Washington Cathedral.

Mrs. Rayne Herzog at her "fancy work" table will have a wide variety of attractive gifts. Some of these articles were made on the Island and others have been secured by friends from various parts of the country. The "handmades" include aprons, bags, lavender sachets, and "hand-knits". A large assortment of Canadian hand-hooked rugs has been imported and will be available for your choice in color and size.

In the form of a sidewalk art show, members of our Nantucket art colony, represented by Mr. Donnell A. Tilghman, will exhibit and sell their works. Mr. Elmer W. Greene, the nationally-famous portrait artist, will do a pencil portrait of anybody who will buy a blank piece of paper from the art stand. A few of the many artists, both amateur and professional, who have donated examples of their work, are Mrs. Spencer Cosby, Mrs. H. G. Chatfield, Mr. and Mrs. Peter Kerr, and Miss Molly Stark.

No admission will be charged and a most cordial welcome awaits you all.

St. Paul's Festival Proved to Be a Big Success.

St. Paul's Church sponsored one of the biggest fairs that has been seen on Nantucket in recent years and, though the actual profits of last weekend's festival can now only be speculated at, St. Paul's publicity chairman, Mrs. Roy Sanguinetti, termed it a "tremendous success". All money raised at the festival will be used for necessary repairs to church property.

Equally as successful as the fair was a dinner and floor show, for the benefit of the church, at the Wauwinet House on July 27. The show, presided over by master of ceremonies Bill Chamberlain, was put on by a group of performers from the Nantucket Yacht Club 1950 summer musical, "Rainbow Revue", and was directed by Donald Russell. The Wauwinet House, made available to the church on this night by proprietor Robert Backus, was decorated with gift flowers from Voorneveld the florist. Even after this initial, well-received performance the opening night of the festival exactly one week later was no letdown.

On Saturday, the rush that hit the fair grounds was even greater than it had been Friday night, and the fact that early on Saturday afternoon a number of booths were completely out of food—from ice cream to quahogs—and completely out of home-cooked delicacies is an indication of the business that was being done. That booths were even standing at all was due to Kenneth Coffin, who transported all of them from the Sconset Casino to the fair grounds, which were themselves the loan of Lawrence Miller.

Principal attraction of the whole show, however, was the ferris wheel, which spun from Friday evening until midnight Saturday at the grounds. Records prove the assertion that this was the first ferris wheel to appear on Nantucket Island since the late 1920's. Accompanying it was a junior size "whip"—both it and the ferris wheel having journeyed from Medford, Mass. Power was supplied for both rides free of charge by the Nantucket Gas and Electric Company.

Responsible for the overwhelming success of the fair were innumerable people, members of the St. Paul's parish and otherwise—it is interesting to note that chairs were loaned for the festival by the Nantucket Congregational Church. To all these persons who assisted in the work of putting on the fair St. Paul's Rev. Bradford Johnson and the committee as a whole express their heartfelt thanks.

Merchandise of all sorts, for use as decorations, prizes and for sale—mostly edibles—was donated by local concerns. Among the donors of material gifts were Ashley's Market, Whiting Milk, Borden Ice Cream, Snow's Market, Ryder's Market, Clinton Murray, Mac's Drug Store, Corner Store, Congdon's Pharmacy, Voorneveld the Florist, Marine Lumber and Marine Appliance. Mrs. John A. Baldwin, Mrs. Clem Reynolds, Russell Pope and Henry Brown were responsible for the arrangement of decorative flowers, which were the gift of Mr. and Mrs. J. Gaius Halsey.

In charge of the fair as a whole was a three-woman committee of Mrs. J. Gaius Halsey, Mrs. A. Wilson Kimball, and Mrs. J. Allen Backus. The committee's work, in fact the fair itself, was only made possible by the backing of a small group of interested persons: Mrs. J. Winston Fowlkes, Mrs. Lytle Hull, Roy E. Larsen, and Mrs. John Macrae, Jr.

Over a dozen booths were set up, from a snack bar to fortune telling and games of skill. On Friday night and Saturday a regular circus barker appeared, in frock coat or tails, in the persons of Victor Brown, Jules Thebaud, and Robert Waggaman. Their costumes were loaned by Mrs. Margaret Wilson, owner of the Straight Wharf Theatre.

The side shows advertised by the three barkers were under the direction of W. B. Wilcox, and were organized by Mr. and Mrs. Cheston Constable, with the help of Bob Atkins. Cyril Shelvey and Peter Nash told fortunes, while Edward Macomber played the three-handed man. In addition the customers were urged to estimate the number of shells in a large bottle. To the person with the closest estimate went a brand new

television set, and the winner was young Nathan Thurston, Jr. The game was supervised by Mrs. Arthur Woodward, while the TV set was donated by Mr. Hugh Sanford.

In the refreshment department there were the following booths: ice cream, snack bar, candy, clam bar, food. In charge of these were Mrs. Emerson Tuttle, Mrs. Ernest Menges,

Mrs. Lawrence Miller, Mrs. Roy Sanguinetti, and Mrs. James Coghill in that order. Each wish to thank the volunteers who helped man her particular booth, and Mrs. Tuttle was especially grateful to Mr. and Mrs. Michael Todd, Cyrus Barnes and Edward Butler.

At three o'clock Saturday afternoon Henry Coleman and W. Ripley Nelson conducted a special and very successful St. Paul's auction. Somewhat the same line of goods were sold at the "attic treasure" and "white elephant" booth of Mrs. Julian Harris and Mrs. Nelson. At an adjoining table Mrs. Paul Cassaday bargained away "grabs" of every kind.

In addition to the ferris wheel and whip rides, boat rides were available to the crowd. In charge of this bit of the festival were Harry Gordon and Allen Backus. On Saturday one could have his picture taken and the print returned in less than two minutes. Supervising this photographic wonder-working was Mrs. William E. Schoentzeler, and taking the pictures were "Tiny" Day, Robert Christman, and "Hub" Newman.

Indian handcrafts and even art was for sale at the fair, as well as gifts of all sorts, many of them knitted or otherwise manufactured by the Ladies Auxiliary of St. Paul's. Mrs. Harry Larrabee was the head of the Ladies' sewing group last winter. Miss Bertha Eckert was in charge of the Indian goods, Donnell Tilghman of the art, Miss Lucille Ralston of the books, and Mrs. E. Rayne McC. Herzog of the gifts. Mrs. Walter Boyd and Mrs. Eugene Yates presided over a flower and garden table.

Mrs. Sanguinetti, whose publicity committee was made up of Mrs. Lewis B. Jelleme, Miss Winnie Mack, Miss Peggy Little, and Mrs. George MacDonald, wished that her thanks be expressed to the Police Department, the Harbor House, Matthew Jaeckle, Albert Johnsen and Robert Waine for their cooperation and assistance.

AUGUST 11, 1951.

Confirmed at St. Paul's.

On Friday evening, December 14, a class of six children were confirmed at St. Paul's Church in Nantucket by The Right Reverend Norman B. Nash, D.D., Bishop of the Diocese of Massachusetts. The children in the confirmation class were Jane Gaspie, Ann Gillespie, Maybelle M. Petumenos, Ramona C. Glidden, John F. Mc Grady Jr., and Keith A. Conant.

A reception was held at the Parish House after the Service.

St. Paul's Held Annual Meeting.

The annual supper and business meeting of St. Paul's Church in Nantucket was held at the Parish House on Tuesday evening. The rooms of the Parish House were filled to capacity when the Rev. Bradford Johnson called the group together for the delicious meat pie supper which was served by a committee from the Women's Auxiliary.

The regular reports for the year were presented by the rector, clerk, treasurer and senior warden. Of special interest in the senior warden's report was the fact that the long-irritating leak in the tower has at last been satisfactorily repaired. Just how many years the "leak in the tower" has been part of the senior warden's report is a question.

The reports of the Candle Light Guild and the Altar Guild were given by Mrs. Hiram Macy; the reports for the Women's Auxiliary were presented by Mrs. George Jones and Miss Bertha Eckert, and Mr. Burnham N. Dell gave a most interesting review of the activities at the Diocesan Convention.

The officers for 1951 were all re-elected to serve through 1952, as follows: clerk, Albert J. Pitkin; treasurer, Mrs. Doris E. Kenyon; senior warden, Henry B. Coleman, and junior warden, William Waine. Elected to the vestry for three years were Mr. Paul B. Badger, Dr. Ernest H. Menges, and Mr. Charles Swain. The retiring members of the vestry are Mr. Howard U. Chase and Mr. John Kittila. Mr. Swain was retiring, having been elected to fill an unexpired term last year, but is now on the vestry as a regular member.

Mrs. Leendert Block, Mrs. Hiram W. Macy and Mr. Herbert Wood were elected delegates to the Diocesan Convention.

The present members of the vestry of St. Paul's are Messrs Paul B. Badger, Burnham N. Dell, Vernon Hamilton, George W. Jones, Ernest H. Menges, Herman E. Riddell, Roy E. Sanguinetti, Charles Swain, and W. Robert Waine.

St. Paul's Episcopal Church Annual Meeting.

The annual business meeting of St. Paul's Church in Nantucket was held, at eight o'clock Tuesday evening in the Church. The rector, the Reverend Bradford Johnson, presided at the meeting at which the annual reports of the officers, rector, and societies were received.

Officers elected for the ensuing year were: Senior Warden, Henry B. Coleman; Junior Warden and Treasurer, J. Gaius Halsey; Clerk, Albert J. Pitkin; Vestry (3 years), Paul B. Badger, Marshall T. Miltimore, Dr. Ernest H. Menges; Summer Vestry, Lyster C. Reighley.

Delegates to the Diocesan Convention were elected and included Mrs. Harold Page, Miss Ellen Ramsdell, and Herbert C. Wood. Alternates will be Mrs. Seddon W. Legg, Mrs. Cyril C. Ross, and Stokeley W. Morgan.

Farewell Reception Party Given Honoring Rev. Richard Strong.

A farewell reception party was held at St. Paul's Parish House on Main street Friday evening week in honor of Rev. and Mrs. Richard A. Strong. From half past seven until nine-thirty o'clock, the house was filled with parishioners and friends, who had gathered to extend to Mr. and Mrs. Strong best wishes for their continued success in their new parish on the mainland.

The committee in charge of the reception was made up of members of the Church Service League, the Candle Light Guild and the Women's Society of St. Paul's. Mrs. O. D. Wescott was general chairman, with the following ladies included: Mrs. Hiram W. Macy, Mrs. Earl Lowell, Mrs. George A. Folger, Mrs. James Allen Backus, Miss Bertha Eckert, Mrs. Cyril Ross, Mrs. Byron Mooney and Mrs. Charles Whelden. The flowers used in decorating were the gift of Mrs. Julian Harris.

Henry B. Coleman, Senior Warden, presented Mr. Strong with a purse from the church and, in addition, presented the retiring rector a \$50 U. S. Bond for his little daughter, Alice, a native of Nantucket.

Since learning of Rev. M. Strong's resignation from St. Paul's a month ago, the following expressions of esteem and regret have been received. They represent the sentiments of both summer and year-round residents of Nantucket who make St. Paul's their church home.

"Mr. Strong has awakened his parishioners to be co-operative in the Christian way, for he has shown them that there are jobs in the Church for every one of them, and that it is the responsibility of each to fulfill his opportunities.".... "During the service Mr. Strong worships with us, and, after the service, he—as well as we—is greater.".... "If I lived on Nantucket, I'd come regularly to St. Paul's; Mr. Strong is sincere.".... "I have always admired Mr. Strong's zeal for the Church. I think it is this quality that has drawn us to St. Paul's the past few years.".... "Through Mr. Strong I know that Jesus was a man, that wherever I am, whatever I am doing, He is there."

And about his work in the community: "Mr. Strong has done more good in this town than any one person knows, for his right hand does not know what his left hand has done."

As for his work in the parish, one member of St. Paul's stated: "How many projects has he initiated? Well, among them has been the Women's Society, Advisory Council, Rotating Vestry, Parish House and Men's Committee. These he has more than initiated; he has established them.".... Furthermore, the Bishop has remarked that St. Paul's stands as well as any Parish of its size financially; also we realize that more people are working for the Parish than ever before in the history of St. Paul's."

Rev. Mr. Strong preached his last sermon at St. Paul's on Sunday, February 20. With Mrs. Strong and their daughter Alice, he left the island on Thursday to take up his work in the parish of St. Paul's in Natick, Mass. The Strong's new address is 33 Sawin street, Natick.

Nantucket House to Become Summer Home of Bishops.

Property to the value of \$502,000 is distributed in public bequests, mostly to Boston institutions, in the will of Caroline L. W. French, which was filed for probate in the Suffolk registry Tuesday. There is also distributed \$50,000 and much personal property in private bequests.

The Museum of Fine Arts is left \$100,000 in memory of her eldest brother, A. D. Weld French; \$100,000 goes to the Massachusetts General hospital, in memory of her grandfather, John Davis Williams, and her mother, Hannah Weld Williams French, and \$100,000 is left to the Massachusetts Institute of Technology in memory of her father, Jonathan French.

A trust fund of \$100,000 is created and left in the hands of Francis C. Welch and Edward Crosby Johnson of Boston, and Charles Amory Williams of Brookline, executors under her will, for the benefit of Erielyn French Sewall, a cousin, Jonathan Wales French, son of Asa P. French of South Braintree; her "devoted companion and trained nurse," Eva Lee Mason of Washington, D. C.; and Matilda Fellows Williams. Each of these beneficiaries is to receive one-quarter of the net income quarterly and on the death of these persons the trust fund is to be turned over to the Institute of Technology and is to be known as the "Jonathan French Fund."

To the Cathedral church of the diocese of Massachusetts \$75,000 is given, and to the rector, wardens and vestry of Christ Church of Boston \$25,000, the income to be used for the purpose of the church.

The Free Hospital for Women in Brookline is to get \$2000, and to each servant in her employ at the time of her death is left \$50 for each year in such employment.

The sum of \$5000 each is left to Cornelia Anna French, a sister, and Miss Annie L. Edward of New York city, an old friend. Two thousand dollars each is bequeathed to the following: Mary L. Pearse of Boston, Alice Williams Pearse of Boston, David Weld Williams, G. Percy Williams, Gertrude Fellows Hooper, Reginald P. Davis of Milton, Mary Weld, Jamaica Plain, Dr. Harold Williams of Boston, Charles A. Williams of Brookline, Mrs. William S. Brooks, Agnes Brooks, Gertrude Brooks, Miss Evelyn Sherburne, Caroline Louisa Clapp of Washington, D. C., Godchild of the testatrix, Mabel Stearns Noble of Denver, Caroline Sumner Hardy, Harriet French Mixter of Braintree, Arriah S. Huntington of Syracuse, N. Y., Clementina Lee McIlvaine of Wilmington, Del., and Dr. Elwood of Worcester, rector of the Emmanuel church, Boston.

Her land and house at Nantucket are bequeathed to the bishop of the Protestant Episcopal church of the diocese of Massachusetts, in trust for the assistance of the clergy of the church in finding rest for a fortnight or month, such clergy being allowed to bring with them an adult companion.

Miss French desired that her large spare room with a balcony at the Nantucket house be called the Bishop's Room on account of a favorite picture of Bishop Brooks being there, which was given to her by her friend, Mrs. W. G. Brooks, and also because Bishop Frederic D. Huntington occupied the room on a visit there. She prefers that this room be used only by bishops.

"My thought has been rest for the clergy of Massachusetts, but if the trustees desire 'Die Ruhe' for worthy clergymen out of the diocese, they may so select according to their discretion and good judgment." She leaves the trustees of this house \$25,000 to maintain the premises.

The Museum of Fine Arts is left the following: Two charcoal pictures by Allonge of Paris; a Swiss picture in pencil by Paul Weber; an English water color (House) by Varley, the father of English water colors; one of Gouda in Holland by Koeckkoeck; Pasadena, Cal., by Foxcroft Cole; a sepia picture by Alexander Calame of Switzerland, and four Italian pictures by Rene Werner of London, namely: "Stone Pines," "Pompeii," "Roman Cardinal in Church," and "Part of the Colosseum."

The museum also gets her Russian Drosky with malachite stand, two Russian bronzes; bronze Biga of the Vatican; a Japanese vase sent from Japan to her by her late brother, A. D. Weld French, about sixty years ago, and a large Italian iron-covered receptacle for burning coals, now at North Andover, more than one hundred years old and brought from Rome in 1883.

To the Boston Athenaeum is bequeathed all her right and interest in the library of books left by her father in five cases "as such disposition would be in accordance with his wishes."

Asa P. French is left a book of flowers, "painted by myself with initials 'A. D. W. F.'"

Gertrude Fellows Hooper is left her muff, boa and collar of rare Russian fox skin, "bought and made for me in London and the duplicate of which was made for the Princess of Wales to give to her mother, Queen of Denmark."

To Evelyn R. French Sewall is left a bank book of the Roxbury Savings bank, which she started with a \$5 gold piece given her by her grandfather, which he brought from the mint at Philadelphia on a journey with his wife in a chaise.

The residue is left to the diocesan board of missions of the Protestant Episcopal church.

Miss French directed in her will that when her body was prepared for burial she desired "the hand of my cousin Adelia or some other loving hand be put tenderly about my neck, 'Diosma Odorata,' fragrant pinks and other old-fashioned flowers I loved, but I do not want any flowers on my coffin unless hearts go with the gift, for any gift without the giver is bare."

NOVEMBER 7, 1914

Rev. F. C. Ewer, of San Francisco, Cal., held services at St. Paul's Church on Sunday. His able and eloquent discourses were listened to with marked attention by large audiences. Mr. Ewer is a native of Nantucket, and has recently returned to his birth place after an absence of eleven years, during which time he has won for himself an enviable reputation as a member of the clerical profession. His townsmen will unite with us in extending to him a cordial "Welcome Home."

Death of Miss French.

Nantucket learns with regret of the passing of Miss Caroline L. W. French, for many years a summer resident of the island, at her home on Commonwealth avenue, Boston, which she has maintained forty-four years. Miss French was in her eighty-first year and had been in failing health for some time.

She was the daughter of the late Jonathan French, prominent in his day for his many benefactions, and many years ago a business man of Boston.

Miss French followed in her father's footsteps in the matter of active interest in charities, and gave liberally to a variety of causes. In the memory of her parent she built St. Paul's Episcopal Church in Nantucket, and it was through her generosity that the "Old Mill" came into the possession of the Nantucket Historical Association. She was a benefactor to Nantucket in many other ways, much of her good work being done quietly and without public notice.

Miss French is survived by one sister, Miss Cornelia Anne French, of 230 Marlboro street. A brother, John Davis Williams French, who died in 1900, was also a liberal donor to the church, especially to the parish of the Good Shepherd, in Cortes street, Boston.

Oct. 31, 1914

House Breaking.

Last Saturday evening, when the Rev. Edward P. Little, after celebrating Christmas eve vesper service in St. Paul's Episcopal Church, returned with Mrs. Little to the Rectory, they discovered that some unknown person had entered the house in their absence, and left on the parlor table a beautiful banquet lamp, with a note to Mr. and Mrs. Little from a large number of the parishioners, requesting its acceptance as a Christmas testimonial of the appreciation of their rector's faithful work in the parish.

The lamp is finished in old ivory and gold, and is very rich in design. It is a globe of heavy foliated scroll-work in a fluted column of the composite order. The base of the column rests upon a broad plinth, supported at each corner by heavy lions' feet. The whole is surmounted by a pagoda shade of yellow silk and lace. Mr. Little's earnest work for those under his charge is familiar to all who know him, and it is with pleasure that we record this mark of appreciation.

Nov. 21, 1891

The man was
Mr. Henry C. Platt
Marie Stark Platt

May 20, 1860

New Episcopal Rector Turned To The Ministry After 14 Years Service In The Insurance Business

Sometimes it takes years to find one's true vocation in life.

The Rev. Bradford Johnson, the new rector of St. Paul's Episcopal Church here, found the calling which he liked best 14 years after he graduated from Bowdoin College in 1929. In that interim of 14 years, he worked in the claims department of the Liberty Mutual Insurance Company, his work carrying him through the northeastern section of the country.

In 1943, Mr. Johnson decided to follow in the footsteps of his father, who was also a minister. He entered the Episcopal Theological School at Cambridge, Mass. and graduated in 1945.

His first parish was in Brunswick, Me. from where he and his family have come to Nantucket. His wife is the former Miss Dorothy FitzGerald of Boston and they have two sons, William, a 15-year-old student who has entered Nantucket High School, and Edward Darlington 2d, 13. The latter is a second year student at Landhaven School in Camden, Me. and

will join the family here in July when he will take a six weeks' vacation.

Unlike most public schools in this country, Landhaven allows three vacations a year of a month each, one in the Spring, one at Christmas time and the third of six weeks in the Summer.

Minister's Son

The son of Mrs. Edward D. Johnson of Annapolis, Md. and the late Rev. Johnson, he was born in West Pittson, Pa.

The new Nantucket rector assumed charge of the same church, St. Paul's, in Brunswick, where his father had served.

Commenting on Nantucket, he said, "I found the Island very attractive on my first visit here in March and find it even more so in May."

Asked if he had any hobbies, he confessed he likes to play chess and at the present time has two different games in progress by mail with a college roommate in Middlebury, Vt. He doesn't keep track of the time it takes to play a chess

game by mail but admitted he sometimes procrastinates as much as ten days in between moves. He and his Middlebury friend are now on the 19th move of one of the current games. He is also an ardent tennis fan but has decided to take up golf because now, at 41, he finds it is less strenuous.

Mr. Johnson and his family are occupying the Episcopal parsonage at 12 Pine Street.

May 26, 1949
Town Prior

Rev. Edward L. Eustis

Retired Episcopal Priest to Be Buried Monday

Services for Rev. Edward Lyman Eustis, 80, retired Episcopalian minister who died Sunday at Clearwater, Fla., will be at 2:30 p. m. Monday at Waterman Chapel, Kenmore sq. Burial will be in Newton Cemetery.

Rev. Mr. Eustis retired as a minister about 1920 while substitute rector of St. John's Church, Jamaica Plain. He then was employed as an agent by several insurance companies, retiring again in 1939.

A native of Portland, Me., the son of John T. and Annie (Towne) Eustis, he was graduated from Portland High School. Leaving Harvard University at the end of his sophomore year in 1892, he returned in 1894 for his junior year. He received his A. B. degree in 1896 from the University of Colorado and in 1899 was ordained a priest in Colorado.

From 1899 to 1901, Rev. Mr. Eustis was a rector in Santa Fe, N. M. In September, 1901, he was appointed assistant to Dean Hart, and curate at the Cathedral of Denver and later became secretary and registrar of the Diocese of Colorado. He was also a member of the Cathedral Chapter and vice president of the Diocesan and School Commission.

Coming to Cambridge in 1906, he served as rector at St. Peter's Church until 1910. He also was a director of the Associated Charities in Cambridge. From 1910 to 1913 he served at St. Paul's Church, Nantucket, where he also was a member of the school board and president of the trustees of the Nantucket Cottage Hospital Corporation. In September, 1913, he accepted a call to the Church of the Holy Comforter, Kenilworth, Ill., where he remained for two years.

Returning to Boston, he acquired a summer home in Cohasset and served as substitute rector at St. Stephen's Parish, Cohasset, and at St. John's Church, Jamaica Plain, until 1920.

Rev. Mr. Eustis leaves a wife, Anna Van Stone Eustis; a niece, Mrs. Eleanor Farrington of North Conway, N. H., and two nephews, Warner Eustis of Newton and Grant B. Eustis of Baltimore, Md.

St. Paul's Church Bazaar and Tea Held on Wednesday.

Whether Fair street was originally so named because fairs were held on it, we are too shaky on our Nantucket history to tell offhand; be it thus or no, however, Fair street had a fair last Wednesday—and a whopping fair at that.

Throwing Episcopalian dignity to the winds, the ladies of St. Paul's transformed the grounds about their church into a bustling bazaar, displaying everything from marmalade to moccasins. Gaudy beach umbrellas were set up; the lawn was strewn with cases of Coca-Cola and Squirt; and the general carnivalesque atmosphere was consummated by an all-pervading odor of hamburgers and hot dogs.

On sale, among other things, were dolls, flowers, baskets, jelly, jam, cookies, cakes, lampshades, books, and a plentiful disposition of items which may be classified most accurately—though, to be sure, not very majestically—under the word junk (which, we are informed, sold best of anything). Though not exactly a bizarre bazaar, it was at least a varied one. Particularly popular was a display of handmade earrings, bracelets, moccasins, rugs, and other traditional Indian paraphernalia made by "Our Navajo Friends" which had been obtained from Episcopal missions. These trinkets sold so well that Miss Eckert is considering importing more to be placed on sale at the Parish House.

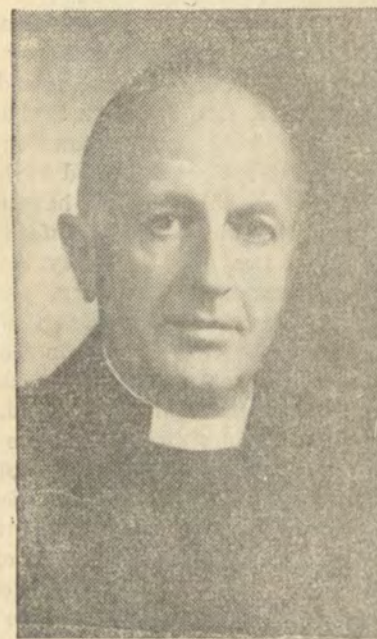
Everything, as a matter of fact, sold well. The food table sponsored by the Candle Light Guild was pillaged at once and then besieged by a host of expectant customers. Mrs. Folger's flowers, Mr. Reyes' baskets, and Miss Anderson's lampshades also were in considerable demand.

Around four o'clock the center of the goings-on shifted to the Macy house on Main street, whose famous doorway, resplendent in its fresh coat of paint, was opened to the public for a tea by Mrs. Julian Harris, the present owner. Guests were allowed to ramble at will through the downstairs floor of the house, which is beautifully furnished and preserved; tea, coffee and cakes were served in the garden. Mrs. Samuel Snelling, Mrs. Bradford Johnson, Mrs. Everett U. Crosby, and Mrs. Fischer Meyer took turns at pouring. Assisting in the serving were Elizabeth De Vane, Susan Harris, Elaine Schenck, Jean Gundry, and Elizabeth Menges. Mrs. Harrison Gorman received contributions at the door, and the whole affair at the Macy house ran smoothly under the watchful eye of Mrs. E. H. Menges.

At the end of the day, Mrs. Allen Backus, supreme commander of Operation Bazaar, was in such an exhausted state that she could not collect her wits sufficiently to give us any detailed information on the results of the fair. Next morning, however, she was able to say that she hoped to clear a good \$600 from the previous day's proceedings. Judging by this figure, we would say that Mrs. Backus was a very efficient supreme commander, indeed. The funds will go to the benefit of St. Paul's Church.

Bishop Sherrill to Again Address Congregations by Radio.

The campaign One World in Christ will terminate next Sunday, March 12, when Episcopal congregations, gathered into their churches in all parts of the country for the regular Sunday morning service, will hear, through radio receivers set up in the churches, the voice of the Presiding Bishop, the Rt. Rev. Henry Knox Sherrill, summarizing objectives of the campaign, and asking the prayers, interest, and support of every member of every parish. The radio hookup arranged to transmit Bishop Sherrill's message will be one of the largest ever used for a church broadcast.



BISHOP HENRY KNOX SHERRILL

cast, and is comparable only to the hookups arranged for addresses by the President of the United States.

When, at a specified moment, the radio is turned on in churches all over the land, congregations will first hear the magnificent choir of St. Paul's Chapel of Trinity Parish, New York City, led by Andrew Tietjens, director. Then Bishop Sherrill will speak, and following his address, the choir will sing another hymn.

People everywhere, who are unable to attend the regular church service, will be able to hear Bishop Sherrill in their own homes through their own radio sets.

In Nantucket the broadcast will come through radio stations WNBC, New York City, WBZ or WNAC, Boston, WBSM, New Bedford, or WOCB, Hyannis, at precisely 11:30 o'clock, Sunday morning, March 12.

MARCH 11, 1950.

July 7, 1949

THE INQUIRER.

FRIDAY, JULY 2, 1847.

BISHOP EASTBURN'S ADDRESS; HIS VISIT TO NANTUCKET. A friend has laid upon our table, the Christian Witness of the 18th June, containing the Annual Address of Bishop Eastburn, read before the last Episcopal Convention for Massachusetts. The document is very interesting, and contains not a little valuable information. We are glad to learn that there are good grounds for hope that the members of the Episcopal Church in this place, will soon have a comfortable house of worship, in the place of that destroyed by the July fire. Of his visit to Nantucket the Bishop says:—

On Tuesday, May 18, I visited the island of Nantucket; and on the evening of the following day preached in the Lecture Room of the Congregational parish, which has been kindly granted by them for the use of our congregation ever since the calamitous fire of July last. By this configuration, as you are already aware, Trinity Church was reduced to ashes, together with a considerable portion of the town; and this event, taking place before the Vestry had carried into effect an intention of adding to the amount insured on the building, left the financial affairs of the parish, already deeply embarrassed, in a hopeless condition. Under these circumstances, they deemed it impossible to carry through the double undertaking of discharging their pecuniary liabilities, and building another sanctuary; as the only result of such an attempt would be an entire dispersion of the flock. They therefore dissolved their corporation. Several members of the former congregation have since organized a new parish, by the name of St. Paul's; and, under the ministry of the Rev. Ethan Allen, are gradually recovering from their discouragement, and beginning to take zealous measures for the erection of a Church. I trust that, in rearing an economical building, and thus avoiding the fatal error into which the late parish fell, of erecting a church utterly beyond their means, they will be assisted by the Diocese at large. I think it right to say, that the dissolution of Trinity Church was a step rendered absolutely necessary by the circumstances in which they were placed. The only apparent blame that attaches to them is the neglect of obtaining a sufficient insurance to cover their obligations; but, from an examination of their records, I have found that such a measure was resolved upon, and was only defeated by the illness of the person to whom its execution was committed. After the fire, there were only two courses open for them: the one was, to dissolve the parish, and thus leave any that were so disposed free to seek the privileges of our Church, under a new organization; the other, to abandon all hope of enjoying the institutions they once possessed. They chose the former; and I think you will justify their decision.

FAIR FOR THE PROTESTANT EPISCOPAL CHURCH. In another column may be found an advertisement of a Fair which the members of the Episcopal Church in this place propose to hold on the 16th and 17th of March, for the purpose of raising funds for the erection of a house of public worship, in the place of that destroyed by the fire of the 13th and 14th of July. We hope the call of the Committee for assistance will be generally and generously responded to.—Trinity church was the only one destroyed by the fire: had the same calamity fallen upon any other, its members would have been forced to ask for help; and we trust that all will show themselves as ready to give, as they would have been anxious to receive, had the misfortune come upon themselves instead of upon others. Let us all put shoulder to, and, for the sake of the holy cause of religion, as well as from regard for our destitute fellow-worshippers,—do what we can to assist in rebuilding Trinity Church. The work can be accomplished, and it will be, if the members of this professedly Christian community only do their duty.

Woman's Auxiliary of St. Paul's

The St. Paul's Women's Auxiliary Summer Festival will be held, by courtesy of the management of Harbor House, on the grounds in front of that hotel. So many requests have come for some form of gay carnival entertainment, that the committee is negotiating with a firm on the mainland to bring a full-sized merry-go-round to the island for use on August 9th in conjunction with the Fair. A Ferris Wheel, which was so popular last year, was suggested, but the committee decided that some other organization might like to bring that again, and has settled for the carousel.

Since the Fair of 1951 was one of the high spots of the summer in Nantucket, both for the Nantucketers and for the summer visitors, the committees are going all out to make this year's Fair interesting and attractive. Attics are being ransacked for antiques to be auctioned off, with Mr. Henry Coleman as the jovial auctioneer. The co-chairmen of the Festival, Mrs. W. Ripley Nelson and Mrs. J. Allen Backus, are working day and night to make the event memorable. Donations for any of the various booths will be most acceptable.

July 26, 1952

Pageant at Episcopal Church.

The Church School of St. Paul's Church in Nantucket presented a pageant of the Nativity at four o'clock Christmas afternoon, accompanied by the singing of carols by the Junior Choir, who were joined by the congregation.

The Pageant was under the direction of Mr. Robert Ritchie, the superintendent of the Church School.

Francis Michetti was the Crucifer and the Reader of the Lesson for the afternoon. Richard Austin and Danny Renaud were the Torchbearers.

The children taking part in the Pageant, which was simply and beautifully presented, were the following:

Mary, Barbara Wilson; Joseph, Freddie Richrod; Angels, Annabet Littler and Susan Michetti; Shepherds, Vitali Brinzow, Bernard Bartlett, and Richard Barrett; Kings, William Kenyon, Kenny Blackshaw, and Stanley Chambers.

The members of the Junior Choir, under the direction of Mrs. George W. Jones, were Virginia Terry, Sherry Craig, Susan Wilson, Nancy Wilson, Carol Sandbury, Judith Plucinski, Frances Ruley, Marlene Renaud, Betsy Terry.

Dec. 26, 1952

St. Paul's Church Annual Meeting.

The annual meeting of St. Paul's Church in Nantucket was held in the Church Tuesday evening at eight o'clock. The Reverend Bradford Johnson, rector of the Church, called the meeting to order and read the warrant for the meeting, following which the annual reports were presented.

Following the reading of the report of the previous meeting, by the clerk, Mr. Albert J. Pitkin, the treasurer's report and the budget for 1953, as prepared by Mrs. R. A. Kenyon, Jr., were presented by Mr. Johnson, who explained the various items contained therein.

As always, the report of the senior warden, Mr. Henry C. Coleman, contained a reference to "the tower." Mr. Coleman stated that it had been supposed that the leak had been fixed but that, during a heavy storm in December, it again gave way, and the leak in the tower will continue to be a part of his report.

Included in the senior warden's report were recommendations of appointments to three committees. These were the Building Committee, with Mr. George Jones, chairman, Mrs. J. Allen Backus, Mr. Paul Frye, and Mr. Stanley Whelden; the Parish House Committee, with Mr. Cyril Ross again as chairman, with the same committee as last year; and the Rectory Committee, with Mr. Harry Gordon chairman, Mr. Gilbert Waine, Mr. Paul B. Badger, and Mrs. Merle T. Blackshaw.

Following Mr. Coleman's report, those of Mrs. Hiram Macy as director and Mrs. Herbert Wood as treasurer were given for the Altar Guild. Miss Marie Platt read Mrs. Josiah Barrett's report for the Candle Light Guild, which was followed by Mrs. Macy's report as treasurer of that organization. Mrs. Albert J. Pitkin, secretary, and Mrs. George W. Jones, treasurer, reported for the Women's Auxiliary.

In presenting his report for the House Committee for the Parish House, Mr. Ross stated that during the year eighty-five members of the parish had given their services at the Parish House, making repairs, painting, laying linoleum, and in many other ways. He and his committee were most appreciative.

The report of the superintendent of the Church School was presented by Mr. Robert A. Ritchie, following which Mr. Johnson spoke of the work being done by Mrs. Ritchie in the organization of the Young People's Fellowship. Reports on the progress of that group were made by Miss Francina Reyes and William Johnson.

Mr. Herbert C. Wood gave a most interesting report on the attendance of the delegates from St. Paul's to the Diocesan Convention.

Mr. Johnson then presented his report to the gathering, giving a detailed account of the services held in the church and of the other most necessary work being done in the parish. He expressed the appreciation of the church for the efforts of the three retiring members of the Vestry, Messrs. Roy E. Sanguinetti, William

Robert Waine, and George W. Jones. In behalf of those in attendance at the supper, he thanked everyone who helped in any way at the Parish House, particularly those ladies in charge, who included Mrs. J. Allen Backus, Mrs. Leendert Block, Mrs. George A. Folger, Mrs. Seddon W. Legg, and Mrs. W. Ripley Nelson.

The nominating committee, consisting of Mr. Roy E. Sanguinetti, chairman, Mrs. M. W. Boyer, Mrs. Byron Mooney, Mrs. H. Larrabee, and Mrs. H. W. Macy, presented the following list of officers for the ensuing year, all of whom were elected by vote of the gathering: Senior Warden, Henry B. Coleman; Junior Warden, William Waine; Clerk, Albert J. Pitkin; Treasurer, Mrs. R. A. Kenyon, Jr.; Vestry (3 years), W. Ripley Nelson, Paul Frye, and Harry Gordon; Delegates to the Diocesan Convention, Mr. and Mrs. George W. Jones, and Mrs. Helen Littler.

The meeting adjourned shortly before 9:30 p.m.

A delicious cold sliced ham supper was served to over two hundred people at the Parish House preceding the annual meeting, with a most efficient group of workers cooperating toward its success. The members of the Young People's Fellowship acted as waiters and waitresses.

Jan. 17, 1953

Feb. 22, 1847

Memorial Windows Installed At St. Paul's Church.

The first pair of stained glass windows—part of a sequence—was installed in St. Paul's Church on Monday of this week. These windows were designed and manufactured by the firm of Charles J. Connick Associates, Designers and Workers in Stained and Leaded Glass, of Boston, Mass., and are the result of many months of planning and consultations between Mr. Orin E. Skinner, president of the firm, the Rev. Bradford Johnson, and the Vestry of St. Paul's.

The pair of windows, put in place on Monday, are in memory of the late Susan VanKleeck Menges, wife of Dr. Ernest H. Menges of Nantucket, who died December 9, 1952. At the north side of the Church, near the Chancel, the windows represent the Baptism of Our Lord by Saint John the Baptist, dressed in camel's hair and bearing the crossed staff; and Our Lord's First Miracle at the wedding feast at Cana, when He turned water into wine.

There are seven more pairs of these windows which will eventually replace the windows now in the north and south walls of the Church. The theme of the new windows, as demonstrated by the pair now in place, is devoted to significant incidents in the life of Christ.

The sequence starts nearest the Chancel on the Gospel side and follows around the Church to the similar position on the Epistle side. The first pair is devoted to the Annunciation and the Nativity. Then comes the pair described above, a memorial to Mrs. Menges. Following in sequence are the Healing of the Impotent Man at the Pool of Bethesda, and the Calling of the Disciples; Our Lord Preaching from the Ship, and Stilling the Tempest; the Transfiguration, and the Parable of the Good Samaritan; Christ in the home of Martha and Mary, and Our Lord blessing the little children; the Last Supper, and the Crucifixion; and, finally, the Resurrection and the Ascension.

The Menges Memorial Windows will be formally consecrated and dedicated when Bishop Nash comes to Nantucket in May.

Nantucket residents are invited to visit St. Paul's Church at any time to view the windows.

St. Paul's Church Acquires New Parish House.

On Monday, August 16, St. Paul's Church in Nantucket will become the owners of the property at 14 Fair Street, adjoining the Church. The large white house, with its attractive, well-kept lawn, has been the home of Mrs. Rose Ring Forbes and Miss Elizabeth Kimball for a number of years.

14 Fair Street was once the home of Captain George H. Brock, commander of several merchant vessels during the nineteenth century. It will now become the Parish House for St. Paul's where the Rector, the Rev. Bradford Johnson, will have his office, Church School classes will be held, and the various church organizations will hold their meetings.

The purchase of this property adjacent to the Church itself will not only facilitate the work carried on by the Church but will also be a protection to the present Church property.

The property now being used as the Parish House, at 69 Main Street, belongs to the Episcopal Diocese of Massachusetts and not to St. Paul's Church.

Fun And Frolic Set For Church Fair

A full course luncheon or snack, Island memorabilia, a merry-go-round and pony rides will be featured at St. Paul's Church fair on the Parish House grounds, Fair Street from 10 a.m. to 5 p.m. next Friday.

The merry-go-round has been imported for the day for the entertainment of children. Other children's features are pony rides, grabs, balloons and pinwheels.

Mrs. Wanda Glidden, assisted by Mrs. George Folger, Mrs. John Macrae, Bee Dyer, Lynn Thomas, Betty Jost, Marlie Richard, Jennifer Eastman, Jane Bartholomew, Sandy Gibbs, Jean Tierney and Margie Fineman will serve luncheon and maintain the snack bar. Luncheon will feature clam chowder, lobster roll, green salad, deep dish apple pie with hard sauce and coffee. Hot dogs, hamburgers and little necks will be provided at the snack bar.

At the food table, candy, baked beans, cakes, cookies, pies and bread will be sold by Mrs. Seddon W. Legg Sr. and Miss Ellen Ramsdell, assisted by Mrs. Franklin Bartlett, Mrs. William Waine, Mrs. John Kittila and Mrs. Charles G. Whelden. Flowers and plants will be sold at another booth by Mrs. E. Kirk Haskell, Mrs. Hal B. Armstrong, Mrs. Rayne McC. Herzog, Mrs. John H. Kitchen, Mrs. Paul Badger, Mrs. Hugh Sanford, Mrs. Woodson P. Houghton, Mrs. Gordon Folger, Mrs. Lyster C. Reighley, Mrs. Ernest K. Halbach and Mrs. J. Winston Fowlkes.

Other booths will display art by Nantucket artists, sewing and gifts, Christmas decorations, white elephants and books, and Nantucket handicraft.

Aug. 3, 1956



NEW STAINED-GLASS WINDOW was dedicated at ceremonies in St. Paul's Episcopal Church, Nantucket, by the Rt. Rev. Norman B. Nash, right, bishop of the Episcopal Diocese of Massachusetts, and the Rev. Bradford Johnson, Nantucket rector. Bishop Nash was feted at a reception in the Episcopal Parish House.

April 30, 1956

Memorial Windows Consecrated At St. Paul's Church April 24.

Bishop Anson Phelps Stokes, Jr., Bishop Coadjutor of the Episcopal Diocese of Massachusetts, will visit St. Paul's Church in Nantucket tomorrow, April 24.

The 10:45 a.m. Service on Sunday will consist of the Administration of Confirmation and the Blessing of four new memorial windows in the Church.

This will be Bishop Stokes' first visit to the island since his consecration as Bishop last December. At the time of his election, Dr. Stokes was Rector of St. Bartholomew's Church in New York City, and prior to that time he had been Dean of St. Andrew's Cathedral in Honolulu, T. H.

A tea will be held at the Parish House, 14 Fair Street, on Saturday, April 23, at four-thirty o'clock, to which all members of the parish and other friends of Bishop Stokes are cordially invited.

The new windows to be formally dedicated on Sunday are the work of the Connick Studio of Boston and part of a plan for all the windows in the nave of the Church.

The first pair, at the northeast corner, depict the Annunciation and the Nativity and are the gift of an anonymous donor. The second pair, at the southwest corner, depict Martha and Mary; and Christ blessing the little children. The first is a memorial to Maude Este Stovell and the gift of numerous friends who contributed to the cost of the window. The second is a memorial to Ralph ("Billy") DeGraw and is the gift of his mother.

In addition to consecrating these windows and administering Confirmation, Bishop Stokes will also preach at the 10:45 Service.

Apr. 28, 1955

March 20, 1954

Mrs. Eugenia Snelling Rector's Widow, Dies

Mrs. Eugenia Snelling of 25 Orange Street, widow of the Rev. Samuel Snelling, former rector of St. Paul's Episcopal Church here, died at her home yesterday. She was 91.

Mrs. Snelling, daughter of Josephine R. and Clinton H. Meneely, was born in Troy, N. Y. She was married in 1903 to Mr. Snelling, who served nine years in the ministry including a pastorate at Emmanuel Church in West Roxbury before going abroad in 1914. The couple returned to this country at the outbreak of World War I. At that time Mr. Snelling became rector of St. Paul's here and Mrs. Snelling took charge of the Red Cross drive during the war years. On Mr. Snelling's retirement in 1925, they went abroad for eight years and Mr. Snelling studied in England and on the continent and for a period served as rector of the American Church in Munich before returning to Nantucket in 1933. Mr. Snelling died 20 years ago. Mrs. Snelling divided her time between here and Winter Park, Fla. until 1950.

She was a member of the Nantucket Historical Association. Her family had owned and operated the Meneely Bell Foundry in Troy since pre-Revolutionary times until two years ago.

Survivors are nephews and nieces, including Mrs. George B. Cluett of Little Compton, R. I.

Services will be conducted by the Rev. Bradford Johnson, rector of St. Paul's at 2:30 p.m. Sunday. Burial will be in Forest Hills cemetery, Boston.

Parishioner Leaves Spacious Home To St. Paul's Church For Use As Rectory

A parishioner of St. Paul's Episcopal Church has left a spacious house for use of the church as a rectory, according to the terms of the will of Mrs. Eugenia M. Snelling filed in Probate Court Monday.

In her will, contributing a three-story house of 10-rooms at 28 Orange Street, her residence until her death June 12, Mrs. Snelling said that the offer must be accepted within four months from the day the Court approves her will.

The Rev. Bradford Johnson, a co-executor with Attorney Roy E. Sanguinetti of Mrs. Snelling's estate and also the present rector of St. Paul's Church said the gift would be accepted on behalf of the church and he would utilize it as his residence. He presently lives at church owned property at 12 Pine Street.

The 91-year old Mrs. Snelling apparently realized the church's need for a rectory. Her husband, the late Samuel Snelling was a rector of St. Paul's at one time. Mr. Johnson said the Orange Street property would make an ideal rectory. It is adjacent to the church and parish house on Fair Street.

Mrs. Snelling's will provides a bequest of \$1,000 to the Nantucket Cottage Hospital and \$1,000 to Miss Ethel M. Church of Stockbridge if she were in her employ at the time of death. Two nieces, Mrs. Eugenia M. Cluett of Little Compton, R. I. and Mrs. Louise Boehme of Cropseyville, N. Y., may choose such contents of the

Snelling home as they may desire for themselves or their families.

and friends in accordance with a memorandum left by Mrs. Snelling with the executors. Any furniture or furnishings that remains is left to St. Paul's church. The residuary estate is left to the nieces and two nephews, Henry T. Meneely of Annapolis, Md. and Clinton Meneely of Clinton, N. Y.

Church Petition To Sell Snelling House Contested In Probate

A hearing on a petition of St. Paul's Church in Nantucket that the property at 25 Orange Street bequeathed to them by the late Mrs. Eugenia M. Snelling be sold and to which residuary heirs have filed a demurrer was taken under advisement by Probate Court Judge Jeremiah J. Sullivan at the monthly court session yesterday.

Mrs. Snelling had provided in

her will that the property be used as a rectory and stipulated it be accepted within four months after the probate of the will. Wardens and vestrymen of the Church accepted the gift within the specified time but now propose its sale.

Church officials, in seeking court authorization to sell the property, cite it is smaller than the present rectory on Pine Street and that to alter the structure to comply with requirements would cost \$20,000 which they term too costly.

They propose its sale and use the proceeds to make alterations to the church's Fair Street parish house to be known as the Samuel and Eugenia M. Snelling Memorial. The Fair Street parish house, acquired by the church several years ago, the petition states, requires renovations and alterations to adapt it for use as a church school and other church activities. In addition, the petitioners point out major repairs have to be made to the parish house property to comply with recommendations received from the State Fire Marshal's office, particularly for its use as a church school.

Mrs. Snelling's will was allowed in Probate Court here August 14, 1958. The church officials had filed a notice of formal acceptance of the property gift with the court October 15, 1958.

Mrs. Snelling who died June 12, 1958, left an estate valued at \$10,666.25. The Rev. Bradford Johnson, rector of St. Paul's and Attorney Roy E. Sanguinetti are executors. After bequests of \$1,000 each to the Nantucket Cottage Hospital and Miss Ethel M. Church of Stockbridge, the remaining estate is left to two nieces, Mrs. Eugenia M. Cluett of Little Compton, R.I., and Mrs. Louise Boehme of Cropseyville, N.Y., and two nephews, Henry T. Meneely of Eastport, Md., and Clinton Meneely of Troy, N.Y.

Attorney George M. Poland, representing six residuary legatees, told the court the sale would violate the expressed wishes of the will whose meaning he said is clear and requires no interpretation. He said the court lacked jurisdiction and that the petition is relative to title and does not make it one of equity. He said the court was not there to sit on the question of settling a title. He said the will, in effect, sets up a contract between Mrs. Snelling and the church. The expressed words of the will relate to the rectory only, he said, and cannot be changed by interpretation.

Mr. Poland said the will was drawn by legal counsel and witnessed by Attorney Roy E. Sanguinetti and termed the church petition an attempt to repudiate the contract after the church accepted the contract.

Several court decisions which he said substantiated his premise were cited by Attorney Poland.

Attorney Houghton Sanguinetti of Falmouth, who appeared for his brother as counsel for the petitioners, said the petition for instructions by the Court was in order and countered that the court has jurisdiction relating to trusts created in wills. He cited several legal decisions under which he said real estate left in trust or as a gift had been sold with court authorization when it was determined the property was unsuitable for the purpose specified. He said the Snelling property was unsuitable for the purpose stipulated and that the court could appoint a trustee for its disposal.

Probate Court.

The will of the late Mrs. Eugenia M. Snelling, who died in Nantucket on June 12, has been filed for probate in the Nantucket Probate Court.

In her will Mrs. Snelling directed that her house and land at 25 Orange Street be offered to St. Paul's Episcopal Church as a gift to be used only as a rectory. She specified that the offer must be accepted within four months of the allowance of her will.

Two nieces, Mrs. Eugenie M. Cluett, of Little Compton, R. I., and Mrs. Louise Boehme, of Cropseyville, N. Y., are given the right to choose any of the contents of the house at 25 Orange Street as they desire and any furniture or furnishings not wanted by them are to go to St. Paul's Church.

The Nantucket Cottage Hospital was bequeathed \$1,000 as was Miss Ethel M. Church, of Stockbridge, an employee.

The remainder of the estate, real, personal, or mixed was left to the two nieces, Mrs. Cluett and Mrs. Boehme, and to two nephews, Henry T. Meneely, of Annapolis, Md., and Clinton Meneely, of Clinton, N. Y.

The will also asked that Roy E. Sanguinetti and Bradford Johnson be allowed to serve as executors of the estate without giving surety on their bonds.

* * * * *

St. Paul's Consecrated in June Sixty Years Ago

Time has a strange way of concealing how quickly it passes us by, and events which occurred a half century or more ago do not seem to be that far back. Many of our readers will, this week, recall with surprise that sixty years has elapsed since that morning on June 11, 1902, when the present St. Paul's Church on Fair Street was dedicated.

Erected as a memorial by the late Miss Caroline French, this beautiful stone church — a cathedral in miniature — has become, indeed, an island landmark. At the time of its consecration, Rev. George H. Patterson was the minister, to be succeeded by the Rev. H. H. Ryder, and late by the Rev. Edward Eustis, Rev. Charles Mallory, and Rev. Samuel Snelling, through the next decade and a half of church life.

During the early years of its history on Nantucket, the Episcopal Church stood on Broad Street and, following the fire of 1846, a new wooden structure was erected on the site of the present site on Fair Street. The story of the church reflects much of the life of the community during the next half century before the present structure was built. There were difficult days during the Civil War period when the little congregation was without a pastor and the devoted work of Charles H. Starbuck, Arthur Ewell Jenks, and other lay leaders kept the group together until the arrival of Rev. Samuel Meade in 1872. Since that time its pulpit has been continuously supplied.

The story of Nantucket's churches is also a part of the island's larger history, telling in good measure of the religious and social life of the island. Perhaps Nantucket is unique in that it supports more denominational groups than any other town of its size in the nation. This is characteristic of the principles of freedom of religion and freedom of thought which the first settlers of this island practiced in their every-day lives and which induced them to come to these shores in the beginnings.

Looking back over sixty years, St. Paul's may review its role in community life with satisfaction and know that it has had a strong part in the religious and cultural growth of Nantucket.

JUNE 15, 1962

Annual Meeting of St. Paul's.

On Tuesday evening the annual parish supper and business meeting of St. Paul's Church in Nantucket was held at the Parish House on Main street. The supper was prepared and served by the ladies of the Candlelight Guild, under the co-chairmanship of Mrs. Nicholas E. Norton and Mrs. Hiram W. Macy. The meal was most tastefully prepared and efficiently served by a group of the ladies, assisted by several of the younger members of the church.

The regular annual reports of the rector, clerk, treasurer and the senior warden were presented and accepted, as well as the reports of the Altar Guild, Candlelight Guild, Women's Auxiliary and the Men's Club. The budget for 1951 was presented and accepted, the figures of the treasurer and the finance committee showing that the church is in a good financial condition at the present time.

An interesting report on the 1950 Diocesan Convention was presented by Miss Ellen L. Ramsdell, who attended as a delegate from St. Paul's with Mrs. George W. Jones and Herbert C. Wood.

Albert J. Pitkin was elected clerk, replacing George L. Smith, who has served the church faithfully in that capacity for several years. Henry B. Coleman was re-elected senior warden, William Wayne junior warden, and Mrs. Doris Kenyon treasurer.

Elected to the vestry for a three year term were Herman E. Riddell, Burnham N. Dell, and Vernon Hamilton, succeeding Cyril C. Ross, Stanley Whelden and Albert Moody Tucker, who have retired after serving three years. Charles Swain was elected to the vestry for one year, replacing Irving Soverino Jr., who has resigned. Mr. and Mrs. Burnham N. Dell and Mrs. Allen Wood were elected as delegates to the Diocesan Convention.

The vestry of St. Paul's Church now includes Messrs. Roy E. Sanguinetti, W. Robert Wayne, George W. Jones, John Kittila Sr., Howard U. Chase, Charles Swain, Herman E. Riddell, Burnham N. Dell and Vernon Hamilton.

Bradford Johnson Elected President of Rotary Club.

At the annual meeting of the Nantucket Rotary Club held Wednesday, April 2, officers for the coming year were elected. In each case the secretary was instructed to cast one vote for the candidates.

The president will be Rev. Bradford Johnson, replacing Henry B. Coleman. The new vice-president will be Leroy A. Pease, while William L. Mather was re-elected Treasurer. Harry W. Rex will be the secretary for the coming year, replacing Leroy A. Pease.

The directors will include Russell Pope, George W. Jones, Albert Silva, Henry B. Coleman, and Charles P. Flanagan.

The new officers of the club will take office in June.

We give place to the following communication with pleasure, and sincerely hope a degree of success will attend the enterprise, commensurate with the object aimed at.

FAIR for the Protestant Episcopal Church, Nantucket.

The ladies of this church will hold a FAIR on Tuesday and Wednesday, the 16th and 17th days of March next.

The proceeds of this Fair are to be applied towards the raising of a fund for the erection of a house of divine worship,—and it is with no faltering confidence that the ladies of the parish—in this their day of trial and of need—appeal to the well known liberality of the citizens of their Town to aid them in their truly pious and benevolent enterprise. Deprived, in the providence of God, of their beautiful edifice, with its fine organ and other costly contents, the parish, small in number and of limited means as compared with other societies, is wholly unable of itself, to repair its great and severe loss. The ladies, however, with great unanimity, with the most commendable zeal and praiseworthy exertion, and in dependence upon Him without whom nothing is strong, nothing is holy, are doing what they can to provide an edifice, however humble, where they may enjoy, under their own vine and figtree, their ancient and venerated system of divine worship.

Deeply sensible of the truly christian sympathies already shown to their Church and Congregation, in their being supplied with the gratuitous use of a convenient place of worship ever since the destructive conflagration, and while they tender their heartfelt gratitude to the authors of this kindness, they feel that their truly afflicted condition as a society authorises them to appeal to their immediate community, and to the friends of the church generally, for assistance in their laudable undertaking. As Episcopalians, they are of course anxiously desirous of adhering still to the primitive rites and usages of the Church of their affection: and every Christian, at least, of whatever name, who has a preference for his own ways of worship, will know how to appreciate their feeling. Any favors, even the least, from a generous public, will be received with gratitude.

"I entreat thee—help those women."—St. Paul.

N. B. Persons having articles, and disposed to contribute, are desired to send them to either of the persons here named, viz: Mrs. Davis, Fair st; Mrs. Russell, Pearl st; Mrs. Smith, corner of Centre st. and Crown Court; Mrs. Valentine, North Water st.

THE FAIR held by the Ladies of the Episcopal Church was well attended and liberally patronized. Wednesday afternoon, the "little folks" were there in full force, and a right merry and innocent time they had. In the evening we dropped in, and such a jam was there that locomotion was impossible. The company were literally wedged in, but hilarity and happiness sparkled on the countenances of all; betokening that they liked the fun. Music uttered her enchanting notes, inspiring and enlivening all. Engine Companies, 8 and 6, were there in full uniform, and added very much to the attractions. As a whole, so far as we could judge, the Fair was a pleasant one to all, and we hope a profitable one to the benevolent ladies, under whose auspices it was conducted.

EX PASSANT—Engine Co. No. 8, made an attractive appearance; dark pants with a white stripe, band round the waist with the word Fountain on it, red shirts with a row of white buttons in the bosom, caps with a gilded band, the whole forming a neat and showy uniform. As we have spoken of No. 6, it is unnecessary to say anything further than that they made a very handsome appearance. Success to them all, and to the entire Department.

Death of Rev. Lucian W. Rogers.

The death of Rev. Lucian W. Rogers, rector of St. Paul's Episcopal Church of Nantucket, came a distinct shock to the community. Although it was generally known that Mr. Rogers was to undergo an operation it was only among his intimate friends that it was realized that his condition was serious.

Mr. Rogers was a kindly Christian gentleman with a cheery greeting for everyone, and he will be missed by the community as a whole as well as by the members of his parish. He always had a pleasant word and was helpful in his daily associations with mankind, exemplifying the true Christian spirit wherever he went.

In announcing his death, the Boston Herald of Tuesday last said:

The Rev. Lucian W. Rogers, rector of St. Paul's Church, Nantucket, former rector of the Church of the Redeemer, Chestnut Hill, died at Phillips House, Massachusetts General Hospital, on Sunday. He underwent an operation a week ago.

He was born at Providence, R. I., April 11, 1867, son of Horatio Rogers, who was justice of the supreme court of Rhode Island, and Lucia (Waterman) Rogers. He was graduated from Trinity College, '91, and from the Episcopal Theological school in 1894. He was ordained by Bishop Lawrence.

He is survived by his widow, Katherine (Browne) Rogers; a son, Dr. Horatio Rogers of Newton Centre, and a daughter, Miss Marian Rogers; a brother, the Rev Dr. Arthur Rogers of Evanston, Ill., and a sister, Mrs. Reginald Pearce, wife of the rector of the Church of the Epiphany, Dorchester.

Church, Hospital Left \$1000 From Wilmot Estate Of \$112,000

Two Nantucket institutions and eleven persons are named beneficiaries of the estate of the late Mrs. Amy Alice Wilmot of Chestnut Street valued at \$112,000, according to terms of her will filed in Probate Court here.

St. Paul's Episcopal Church and the Nantucket Cottage Hospital are left \$500 each. Other beneficiaries who share in the estate, most of it personal belongings, are: Mary C. Swarthout, Montclair, N. J.; Carl E. Hurlbert, Cleveland, Ohio; Amy P. Whittemore, Aiken, S. C.; Laura B. Whittemore, Aiken, S. C.; Dorothy L. Stone, Shaker Heights, Ohio; Dorothy B. Jerguens, Helen M. Reinhart of New York; Frances Hurlbert and Alice M. Holbrook of Cleveland; Jessie B. Mathoitt of Lakewood, Ohio and the Cleveland Museum of Art.

Subjoined is a very pertinent card from the Ladies who conducted the recent Fair in aid of the Episcopal Church of this town. We hope the Society will meet with sufficient success abroad to enable them to rebuild their beautiful structure, which was truly an ornament to the town.

CARD.

THE LADIES of the Episcopal Church acknowledge the receipt of \$300.00 as the net proceeds of their Fair. By this liberal response to their appeal their hands have been strengthened and their hearts encouraged,—and their most sincere and grateful acknowledgments are hereby tendered to each and to all who have in any way contributed to this gratifying result. Especially do they feel gratified and encouraged when they consider this liberality as the manifestation of the good wishes of the community towards the object they have in view. Professing those great principles asserted and maintained by the martyrs of the Reformation, it becomes Protestant denominations to lay aside the feelings which tend to division,—and unite their energies in the defence and extension of those sacred truths, which in their results, must ultimately free the world from both civil and religious bigotry. Let mutual sympathy between them prevail;—and the unequivocal expression of this feeling which has just now been manifested towards the Episcopal Church, forcibly reminds us of those lines of the Poet, so beautifully descriptive of Christian benevolence:

"It droppeth as the gentle dew from heaven,
Upon the place beneath; it is twice blessed;
It bleaseth him that gives, and him that takes."

We are pleased to learn that the Ladies Episcopal Fair netted \$300.

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CARD.

THE Ladies of Trinity Church hereby tender their grateful acknowledgments to those numerous friends to the cause of charity, whose liberality was so encouragingly manifested on the occasion of their recent Fair. The bounty thus committed to their charge shall be faithfully dispensed, in accordance with the benevolent objects and duties of their stewardship.—On behalf of the committee of Arrangements.

A. W. STARBUCK, Pres.
Trinity Parish. a20

We understand that appropriate religious services will be held at St. Paul's Church, Fair street, and at the North Congregational Church, on Fast Day.

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Memorial Windows Consecrated At St. Paul's Church April 24.

Bishop Anson Phelps Stokes, Jr., Bishop Coadjutor of the Episcopal Diocese of Massachusetts, will visit St. Paul's Church in Nantucket tomorrow, April 24.

The 10:45 a.m. Service on Sunday will consist of the Administration of Confirmation and the Blessing of four new memorial windows in the Church.

This will be Bishop Stokes' first visit to the island since his consecration as Bishop last December. At the time of his election, Dr. Stokes was Rector of St. Bartholomew's Church in New York City, and prior to that time he had been Dean of St. Andrew's Cathedral in Honolulu, T. H.

A tea will be held at the Parish House, 14 Fair Street, on Saturday, April 23, at four-thirty o'clock, to which all members of the parish and other friends of Bishop Stokes are cordially invited.

The new windows to be formally dedicated on Sunday are the work of the Connick Studio of Boston and part of a plan for all the windows in the nave of the Church.

The first pair, at the northeast corner, depict the Annunciation and the Nativity and are the gift of an anonymous donor. The second pair, at the southwest corner, depict Martha and Mary; and Christ blessing the little children. The first is a memorial to Maude Este Stovell and the gift of numerous friends who contributed to the cost of the window. The second is a memorial to Ralph ("Billy") DeGraw and is the gift of his mother.

In addition to consecrating these windows and administering Confirmation, Bishop Stokes will also preach at the 10:45 Service.

Apr. 23, 1955

Hundreds Throng St. Paul's Annual Fair

Hundreds of Nantucketers and Summer visitors thronged the grounds of St. Paul's Episcopal Church Friday from 10 a.m. to 5 p.m. for the annual auction and fair given there for the benefit of the church.

A bright sun and a cooling breeze added to the gayety of the scene as unusual gifts unique handcraft, gadgets, fine clothes, knitted articles, furniture, knick knacks and many other objects were offered for sale.

In the living room of the house the Detroit League for the Handicapped presented handmade articles. Bed and table linen, traveling cases, sewing kits, aprons and many other examples of the embroiderer's art were available to fair visitors.

Nantucket artists' paintings in a variety of media were displayed on the porch and their bright colors and flashing hues blended with the green pines and stately trees which shaded the side yard where the fair was conducted.

In the center of the yard was the Gift Table with articles made by the auxiliary of the church during the Winter and donated

for the fair. On sale were knitting bags, knitted articles, aprons, pot-holders and a variety of other useful and attractive selections.

Mrs. J. Allen Backus, in charge of the affair, said the food table was almost completely sold out long before closing as visitors snapped up the tasty cakes and pies offered there.

The Flower Table added a dash of color to the crowded scene and flocks of children flocked around the White Elephant table and the pony rides and fishing game in back of the church.

Interesting and valuable Nantucket-made articles drew many persons to the Handcraft Table. Scrimshaw, sweaters, jellies, iron-ware, dolls, jewelry, silver and ceramics were some of the choice articles offered.

At 3 p.m. Henry Coleman took over as auctioneer and bidding for a host of items was brisk and heavy. The Snack Bar supplied visitors with hot dogs, coffee and quahaug chowder during the day.

Aug. 12, 1955



—Snap Shop Photo
NANTUCKET AUXILIARY WORKER, Mrs. John Ditmars, was honored at a meeting of the Women's Auxiliary of St. Paul's Church, Nantucket, this week. Occasion marked her 89th birthday anniversary. At the cake-cutting ceremonies were, left to right, Mrs. Paul Badger, vice-president, Mrs. Ditmars, Mrs. H. B. Paige, auxiliary president, and Mrs. Nicholas Norton, auxiliary member who baked the cake.



—Snap Shop Photo
BUSY AT A WEEKLY SEWING PARTY in the parish house of St. Paul's Episcopal Church in Nantucket are, left to right, Miss Bertha Eckert, Mrs. John Ditmars and Miss Rita Robinson. The sewing sessions are held by the Women's Auxiliary and approximately 30 members attend each week.

N.B. Jan. 31, 1956

Rev. Richard H. Gurley

The Reverend Richard Hamilton Gurley, aged 73 years, a retired Episcopal minister and a summer resident of Nantucket since boyhood, died after a long illness on Friday, October 7, at the Presbyterian Hospital in Pittsburgh, Pa. He had previously been a patient at Peter Bent Brigham Hospital, Boston, and, briefly, here at Nantucket Cottage Hospital last month before going to his son's home in Pittsburgh.

Mr. Gurley was born in Washington, D. C., on December 30, 1886, the son of the late William Brooks and Elizabeth Shields Gurley. He graduated from Andover Academy and attended Cornell University, where he was a member of Delta Upsilon fraternity, before graduating from William and Mary College, Williamsburg, Va. He also attended Keble College at Oxford University in England.

During World War I he served overseas first with the Pennsylvania Hospital Corps and then with the 33rd Machine Gun Division, receiving the Silver Star citation for gallantry in action at Meuse-Argonne in France.

Upon his return to the United States he entered Philadelphia Divinity School and, following his ordination into the Episcopal ministry, became Rector of St. Martin's Church in Radnor, Pa., where he remained for 31 years. He also served as summer resident Rector at Smith's Parish and Bailey's Bay in Bermuda.

Eight years ago he became Rector of All Saints' Church, Whalom, Mass., where he remained for five years. He then became Assistant Rector at All Saints' Church in Brookline, Mass., retiring a little over a year ago because of his health. He was guest preacher on many occasions at St. Paul's Church in Nantucket and at Union Chapel in Siasconset.

Mr. Gurley was a Past Commander and Chaplain of American Legion Post, No. 418, Wayne, Pa., a member of Wilder Lodge, A. F. & A. M., Leominster, Mass., a member of Rotary International, and of the Rittenhouse Club of Philadelphia. He was also a member of the Nantucket Yacht Club and the Maddequet Admiralty Association. He had been a summer resident of Nantucket for more than 60 years, owning the little cottage "Try'n'Rest" on Brant Point. His wife, the former Theodora Eldredge, died several years ago.

Mr. Gurley is survived by a daughter, Mrs. Thomas Hewson, of New Canaan, Conn.; twin sons, Theodore Brooks Gurley, of Malvern, Pa., and Richard H. Gurley, Jr., of Pittsburgh, Pa., and by seven grandchildren: Joan, Thomas, and Teddy Hewson, of New Canaan; Randy, Billy, and Matthew Gurley, of Malvern, and Chanda Gurley, of Pittsburgh. He also leaves a sister, Mrs. Elizabeth McCann, of Germantown, Pa., and three brothers, the Rev. Melville B. Gurley, of Plymouth, Mass., and Nantucket, the Rev. Alvin Gurley, of Ridley Park, Pa., and Mr. Emerson Gurley, of New York.

Funeral services were held at two o'clock Tuesday afternoon at the Church of the Redeemer in Bryn Mawr, Pa. The Rev. Melville B. Gurley officiated, assisted by the Rev. Bradford Johnson, Rector of St. Paul's Church in Nantucket. A memorial service was conducted at the same time by Bishop W. Appleton Lawrence at All Saints' Church in Brookline, Mass. Previously a memorial service was held at eight o'clock Monday evening at St. Martin's Church in Radnor, Pa.

Interment was in Bryn Mawr Cemetery.

Oct. 14, 1960

Rev. Chauncey H. Blodgett

The Reverend Chauncey Hayden Blodgett, Rector Emeritus of St. Paul's Church in Nantucket, died on Friday, November 11, at College Manor in Lutherville, Md., where he had made his home for several years.

The Rev. Mr. Blodgett was Rector of St. Paul's Church from 1928 to 1938, when he retired from the ministry. During the 10 years of his service in the parish here he endeared himself to his work, his quiet and cheerful manner and his keen sense of humor, most often noticeable only by the friendly twinkle in his eyes. Following his retirement, he and Mrs. Blodgett, who died several years ago, continued to make Nantucket their summer home, living in the house they had purchased on the Cliff from early spring until late fall. They spent the winter months in Baltimore.

Mr. Blodgett was born on March 23, 1870, in Pawtucket, R. I., the son of William Winthrop and Salome Wilkinson Blodgett. He received his Bachelor of Arts degree from Harvard University in 1892 and graduated from the Episcopal Theological School, with the Bachelor of Divinity degree, in 1895. He was ordained to the diaconate of Bishop Lawrence in June, 1895, and to the priesthood in June, 1897. In January of that year he had married the former Tempe Austin Hamilton.

His first assignment was as assistant to the Rector of St. James' Church in New York City, and then, in the same capacity, at Grace Church, New York, where he remained for two years. He was then transferred for a period of four years to St. Paul's Church in Rochester, N. Y., also as assistant to the Rector. He then became the Rector of St. John's Church in Fall River and late of St. James' Church in Roxbury, Mass.

He came to Nantucket in 1928 following many years' service as Rector of Grace Church in Colorado Springs, Colo., where he was greatly beloved by all his parishioners. Upon his retirement from the ministry here in 1938 he was made Rector Emeritus of St. Paul's Church, an honor which he valued highly.

He is survived by his daughter, Mrs. H. Hoyt Freeman, of Farmington, Conn., and by three grandchildren.

A Memorial Service was held here at St. Paul's Church at 10 o'clock Wednesday morning, conducted by the Rev. Bradford Johnson.

Mabel Frances Carling Page

Mabel Frances C. Page, who passed away on December 1, was born November 12, 1888, in Woburn, Mass., daughter of Frank Carling and Elizabeth (Porter) Carling. She attended Boston Normal School and for several years taught in the Boston public schools.

She married Harold Poore Page on October 10, 1911, an executive of the Boy Scouts of America in the Boston area for some years. The couple had two sons, Curtis, born December 21, 1914, and Robert, June 25, 1918. After living in Watertown and Utica, N. Y., the family went to Coblenz, Germany, in October, 1920, where Mr. Page was, for two years, business secretary for the YMCA with the American Army of Occupation.

On returning to the States in 1922, the family lived in Winchester, West Newton, and Waltham, Mass. Mr. Page again took a position with the YMCA in Hartford, Conn., and successive promotions moved the family to Hartsdale, N. Y. Mrs. Page was active in St. Bartholemew's Episcopal Church in White Plains, N. Y., on the Board of the White Plains YWCA, and in the White Plains Women's Club, where she served on the Board of Directors. She was a member of Treble Clef chorus under Dr. Antonia Brico, and was one of the editors of the club magazine, "Club Dial."

Harold Page died in June, 1941. Mrs. Page became house mother at Kappa Alpha Theta sorority at Cornell University, and then, in 1942 moved to Denver where she lived with Dr. Antonia Brico as companion, secretary, and impressario.

In 1951, she removed to Nantucket, where she lived until her death, with Miss Gladys Wood. With her sons, she built a summer home, "The Highlands," overlooking Sesachacha Pond and Sankaty Light. In Nantucket, she was active in St. Paul's Episcopal Church with the Episcopal Churchwomen, whose president she was for several years, as well as being in the choir; with the Nantucket Civic League, and the Nantucket Historical Association. She created, as her own business enterprise, "Frances Page Originals," and her imaginative shell jewelry is widely known and worn. She was a devoted volunteer at the Nantucket Cottage Hospital.

An energetic participant in musical, church, civic, and artistic projects in the community, an avid reader and nature lover, she drew to herself a host of friends, who loved her for her generous heart and stimulating presence. She died peacefully in Colorado General Hospital, December 1, 1960, after a four-month illness. She will be cremated and her ashes given to the earth at Grasmere, N. H., and Nantucket.

She is survived by her two sons

A memorial service will be held for her in St. Paul's Church at 12 o'clock on Saturday, December 10. In lieu of flowers, friends are asked to send

contributions to the Nantucket Cottage Hospital, Nantucket.

Dec. 9, 1960

Nov. 18, 1960

St. Paul's Festival

St. Paul's Festival last Friday was blessed with good weather and was attended by a large crowd that kept coming all day long. It was also a financial success, according to General Chairman Mrs. James Allen Backus.

The pony rides, the merry-go-round and the balloon man were the center of interest for the children in attendance and they were kept busy from the start of the festival until the end.

Mention must be made of the beautiful flower displays assembled by Mr. and Mrs. Woodson P. Houghton which decorated the booths. There were many expressions of appreciation and praise heard about the pink jeep which was profusely and beautifully decorated with flowers, also the work of the Houghtons.

The profits from the festival will go to the Women's Auxiliary of St. Paul's Church who contribute to the running expenses of the church and also undertake many projects to help the church. The Auxiliary has also started a savings account which they hope will, in time, provide the necessary funds for a parish hall.

Art Committee: Chairman Mr. John Sharp, Mrs. Rayne Herzog, Mrs. Hal B. Armstrong, Mrs. James Fleming, Mr. Donald Gifford, Mr. Friz Spitzer, Mrs. John Kitchen.

Handicrafts Committee: Chairman Mrs. Harold Page, Miss Josephine Bender, Mrs. Irving Burnside, Mrs. W. R. Burt, Mrs. Richard Conly, Mrs. W. H. Craig, Mrs. MacMillan Clements, Mrs. S. W. Feldman, Mrs. George L. McKenzie, Miss Gladys Wood.

Children's Committee: Chairman Mrs. James Lamb, Mrs. Kent Matteson, Mrs. John C. Wehmann, Miss Lilly Foster.

Gift Committee: Chairman Mrs. Jack Grout, Mrs. Gaius Halsey, Miss Mathilda Lynch, Mrs. A. E. Marshall, Miss Mary Hildebrand, Mrs. C. H. Hecker, Mrs. L. B. Mitchum, Mrs. Howard V. Widdoes, Mrs. Winthrop Carter, Mrs. Paul Badger.

White Elephant Committee: Chairman Mrs. Richard Porter, Mrs. Benjamin F. Webster, Mrs. Ernest Menges, Mrs. Albert Pitkin, Mrs. Charles Amey, Mrs. Stokeley Morgan.

Candle Committee: Chairman, Mrs. Harry Gordon, Mrs. Henry Coleman.

Food Table Committee: Chairmen Mrs. Seddon Legg Sr. and Miss Ellen Ramsdell; Mrs. Franklin Bartlett, Mrs. John Kittila, Mrs. Byron Mooney, Mrs. William Waine.

Christmas Table Committee: Chairman Mrs. Richard Lewis, Mrs. Edgar Lillicrapp, Miss Vicky Lillicrapp, Mrs. Harrison Gorman, Mrs. William Haddon, Mrs. Robert Francis, Mrs. Lawrence Miller, Mrs. Harold Beach, Mrs. Howard Jelleme, Mrs. William MacLeod, Mrs. William Hayden, Miss Mathilda Lynch.

Flower Table Committee: Chairman Mrs. Woodson Houghton, Mrs. Walter Schaff, Mrs. Lewis Elphinstone, Mrs. Lyster Reighley, Mrs. Wayne Chatfield-Taylor, Mrs. Dorothy Caracciolo, Mrs. Oswald Tuppany, Mrs. John A. Baldwin, Mrs. Cornelius Bond.

Snack Bar Committee: Chairman Mr. Robert Sziklas, Mrs. Gleed Thompson, Mr. Roy Sanguinetti, Mrs. Earl Coffin, Mrs. John McGlinn.

Aug. 19, 1960

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KRESGES

No. 601
FOR REFILL, ASK FOR
No. 611

